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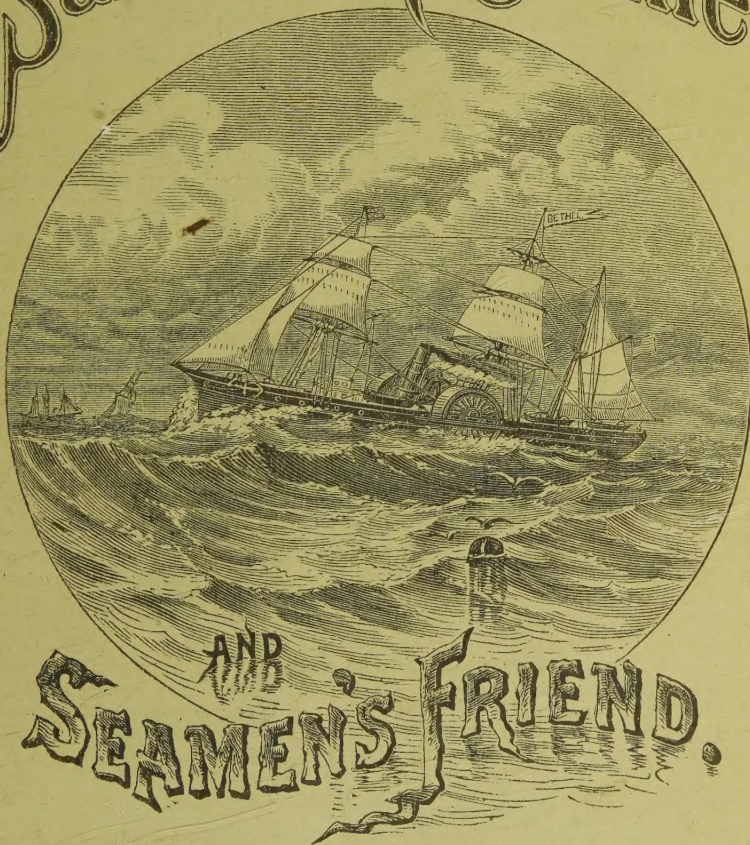
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No. 4

THE

Sailors' Magazine,



AND
SEAMEN'S FRIEND.

AMERICAN SEAMEN'S FRIEND SOCIETY,

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TUTTLENY

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THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND.

THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND, a monthly pamphlet of thirty-two pages, will contain the proceedings of the American Seamen's Friend Society, and its Branches and Auxiliaries, with notices of the labors of local independent Societies, in behalf of Seamen. It will aim to present a general view of the history, nature, progress and wants of the SEAMEN'S CAUSE, commending it earnestly to the sympathies, the prayers and the benefactions of all Christian people.

It is designed also to furnish interesting reading matter for Seamen, especially such as will tend to their spiritual edification. Important notices to Mariners, memoranda of disasters, deaths, &c., will be given. It will contain correspondence and articles from our Foreign Chaplains, and of Chaplains and friends of the cause at home. No field at this time presents more ample material for an interesting periodical. To single subscribers \$1 a year, invariably in advance. It will be furnished Life Directors and Life Members gratuitously, upon an annual request for the same.

THE SEAMEN'S FRIEND

Is also issued as an eight page monthly tract adapted to Seamen, and gratuitously distributed among them. It is furnished Auxiliary Societies for this use, at the rate of one dollar per hundred.

THE LIFE BOAT.

This little sheet, published monthly, will contain brief anecdotes, incidents, and facts relating to Sea Libraries.

Any Sabbath-School that will send us \$20, for a loan library, shall have fifty copies gratis, monthly, for one year, with the postage prepaid by the Society

In making remittances for subscriptions, always procure a draft on New York, or a *Post Office Money Order*, if possible. Where neither of these can be procured, send the money *but always in a REGISTERED letter*. The registration fee has been reduced to *fifteen cents*, and the present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail. All Postmasters are obliged to register letters whenever requested to do so.

THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND.

Vol. 48.

APRIL, 1876.

No. 4.

NORFOLK, VA., SEAMEN'S FRIEND SOCIETY.

SEMI-CENTENNIAL CELEBRATION.

The Semi-Centennial Anniversary of the NORFOLK SEAMEN'S FRIEND SOCIETY was celebrated with deeply interesting exercises at the Cumberland Street Baptist Church, Norfolk (where it was organized Feb. 14th 1826), on Monday evening Feb. 14th 1876, and notwithstanding the rain fell in torrents as the appointed hour drew nigh, the spacious edifice was crowded to overflowing. The pews to the right of the pulpit were occupied by the clergy of the city, of all denominations, and those to the left by the Board of Managers of the Society.

The pulpit was occupied by Colonel William Lamb, President of the Society; Rev. E. N. Crane, Seamen's Chaplain; Rev. S. H. Hall, D. D., Corresponding Secretary, AMERICAN SEAMEN'S FRIEND SOCIETY; Rev. Thomas Hume, Jr., pastor of the Church; Chaplain E. W. Hager, U. S. N., of the Episcopal Church, and the Rev. E. M. Peterson, pastor of the Cumberland Street M. E. Church.

The exercises opened with music by the Naval Post Band, after which an appropriate hymn was sung by a choir volunteered for the occasion, accompanied by the band.

The Scripture lesson was read by Chaplain Hager, when prayer was offered by the Rev. Mr. Peterson. The Semi-Centennial Hymn, composed for the occasion was then sung. The words are as follows:

O thou who art God of the sea,
Reigning with omnipotent sway;
We bring our thankofferings to Thee,
Whom the winds and the waters obey;
As here at the noon tide of years,
Which on through the century roll,
Thy goodness to seamen appears,
Thy mercy and grace we extol.

Thy gospel to them freely given,
Hath proven its power to save;
And thousands rejoicing in heaven,
Have triumphed o'er death and the grave.
'Mid storms and the billows Thy love
Hath compassed the sailor around,
His guide to the haven above,
Where he hath safe anchorage found.

We praise Thee, O God of the sea,
For this blessed mission of grace;
The wand'ers to bring home to Thee,
Restored to Thy loving embrace,
We pray Thee, O God, that the years
To come may with blessings abound;
Until through Thy goodness appears,
With glory, the century crowned.

The singing of this Hymn, was succeeded by a carefully prepared and most admirable HISTORICAL DISCOURSE by the Rev. E. N. Crane, Seamen's Chaplain, stationed at Norfolk for the past ten years and more. From this entertaining

address, which was listened to until the close, with fixed attention, we make the following copious extracts.

CHAPLAIN CRANE'S ADDRESS.

Seamen's missions began with the present century. A few individual, but no associated efforts, for the moral and spiritual amelioration of seamen date earlier. Seamen's prayer-meetings were commenced in England among the shipping along the Thames about the year 1814, and the Bethel flag was soon after invented, a floating Bethel built, and regular religious services for seamen established.

The good work commenced in this country about the same time—at Boston in 1812, New York in 1816, Philadelphia and Charleston in 1819. The first mariners' church ever built (at least in modern times) was erected in New York city in 1820.

Societies for the spiritual and temporal welfare of seamen appeared during the same period; the New York Port Society in 1818, the New York Bethel Union in 1821, and similar Seamen's Friends Societies in Philadelphia and Charleston in 1819, Savannah in 1821, Portland and New Orleans in 1823, New Bedford and Norfolk in 1825.

THE AMERICAN SEAMEN'S FRIEND SOCIETY, designed to link together all the local societies into one grand national chain of organizations, mutually auxiliary and co-operative, was first organized January 11th, 1825, but had a precarious existence until May 5th, 1828, when it was reorganized and entered fully upon its uninterrupted and honorable career of usefulness, planting Bethels, and hoisting the Bethel flag, along our sea-coasts and rivers and on foreign shores; sustaining and aiding, as the parent society, most of the local organizations, and sending its chaplains and sailor missionaries, with its ship libraries and religious periodicals, as heralds of salvation, around the globe.

The first and only record of a SEAMEN'S FRIEND SOCIETY in Norfolk, previous to the present organization that we have been able to find, is in the files of the *American Beacon and Norfolk and Portsmouth Advertiser*, where, on February 4th, 1825, is reported "A meeting held January 21st preceding at the house of Rev. Noah Davis, pastor of this (Cumberland Street Baptist) church, at which was formed a SEAMEN'S FRIEND SOCIETY for the propagation of the Gospel among seamen of this port." An Executive Committee of

fifteen was appointed—Rev. Noah Davis, Chairman; William Carline, Treasurer; and Joseph DeCormis, Secretary.

A notice appeared in the *Beacon* of Saturday, January 22d, 1825, that "Rev. Mr. Davis would preach to seamen next day, at 3 o'clock, in Kay's sail-loft on Southgate's wharf," and was repeated the following week. How long this service was continued, or what the Society accomplished, does not appear.

Fifty years ago to-night, on this very spot, in this very house, and probably nearly at this very hour, the present NORFOLK, SEAMEN'S FRIEND SOCIETY was organized. Its minutes are extant from the beginning—the earlier records being written by hands long since moldered to dust. The record of the first meeting is as follows:

"*Norfolk, Va.* A meeting was held February 14th, 1826, according to previous arrangement, at the Cumberland Street Baptist meeting-house, to take into consideration the necessity and expediency of making an effort in the port of Norfolk for the spiritual good of seamen. After the assembly, which was numerous and respectable, had met, the services were commenced by singing a hymn.

Rev. Dr. French, of the Methodist Church prayed for the divine blessing on the proceedings.

Rev. Dr. F. was called to the chair.

Rev. Mr. Kolloch, of the Presbyterian Church offered the following resolution, accompanied by an address:

Resolved, That it is expedient to make an effort in this port to ameliorate the spiritual condition of seamen.

The resolution was adopted.

Rev. H. W. Ducachet, of the Episcopal Church, then addressed the meeting, explained and enforced the plan, and offered a constitution, which was unanimously adopted."

"The abundance of the sea shall be converted unto thee."—Isaiah 60; 5.

This was doubtless intended to be the motto of the Society.

Then follows the constitution, which is similar to that of other kindred societies.

A [board of Managers was elected consisting of a President and twenty-four other members (from which the other officers were chosen) six from each of the four churches then in Norfolk, viz: Baptist, Episcopal, Methodist and Presbyterian, including the pastors of each, thus insuring for the control of the Society a true catholic, evangelical Christianity, the principle upon which most religious societies in behalf of seamen have

been founded, and upon which *this* Society has always acted.

The roll of this original Board of Managers, elected on the nomination of the Rev. Noah Davis, of the Baptist Church, is as follows:

Robert Soutter, Esq., President; Captain Richard Drummond and Captain James Gilbert, Vice Presidents; Captain Robert Hatton, Treasurer; Rev. Noah Davis, Secretary; Rev. John French, Rev. Shepherd K. Kolloch, Rev. Henry W. Ducachet, Oney S. Dameron, Captain Angus Martin, William Maxwell, Esq., Daniel G. Fisk, Hardy Hendren, Captain Robert, E. Steed, James Nimmo, Esq., Captain James Hamilton, Robert C. Jennings, George Finch, George Rowland, Thomas L. Robertson, William Carline, Walter Ross, Joseph Decormis, John Black, Jeremiah Hendren.

Of this roll not one now survives.

At the first meeting of the Board of Managers, held February 20th, 1826, by-laws were adopted, and the board divided into four working committees of five each, and a minister attached to each who were appointed preachers of the Society.

The Bethel flag presented by the Bethel Union of New York City to the previous Society was handed over to this Society by the Rev. Noah Davis, and committed to the Secretary with instructions to cause it to be hoisted at proper seasons.

The first religious services under the auspices of this Society appear, from the preliminary arrangements, to have been held in the second-story of Captain Richard Drummond's warehouse, the effort to procure the use of a room in the Custom-House having failed.

On February 23d, the Board provided for the purchase of tracts to distribute among seamen, and on April 21st, resolved that this Society become auxilliary to the AMERICAN SEAMEN'S FRIEND SOCIETY by complying with the conditions required, and Rev. Noah Davis was delegated to represent the Society at the next annual meeting of the national organization.

Preaching to seamen seems to have been supplied by the city pastors in rotation until December 14th, 1826, when Rev. Dr. French was appointed stated preacher for three months, but failed to keep the appointment for want of a suitable place in which to hold service; therefore, at a meeting of the Board held April 24th, 1827, the project of building a Mariners' Church was introduced and discussed, and a resolution adopted that it was "expedient to begin the effort."

This was the first step toward establishing a Bethel in Norfolk.

On July 26th, 1827, Lieutenant Charles W. Skinner, U. S. N., was elected a manager in place of Rev. Noah Davis, resigned, and appointed on a committee with the President, Robert Soutter, Esq., and Rev. Dr. French, to select a site for a Mariners' Church, and on April 28th, 1828, a committee was appointed to estimate the cost of a suitable brick building for the purpose, to seat 500 or 600. This project, however, seems not to have succeeded at that time, nor for a number of years after. February 9th, 1832, Rev. Mr. Kennedy, city missionary, was appointed by the Board to preach to the mariners. How long this arrangement continued does not appear. From this point no record appears on the minutes for several years, showing a suspension of operations of the Society.

The next record is of a meeting held January 8th, 1839, at the house of Captain C. K. Stribling, U. S. N., who was elected a manager, and appointed on a committee with Rev. Jeremiah Hendren, to examine into a bequest left to the Society by the late Captain James Hamilton. At this meeting Joseph DeCormis was appointed Secretary, which office he held in the former society in 1825, in place of Rev. S. K. Kolloch, resigned. Mr. William, D. Bagnall was appointed Treasurer.

The Mariner's Church project, though long delayed, was not abandoned. Funds were gradually accumulating, and on December 11th, 1840, the Board appointed a Building Committee to select a site for, and estimate the cost of, a suitable brick building for the purpose, and report as soon as practicable. A Board of Trustees, consisting of Messrs. G. W. Paul, G. W. Camp and J. T. Soutter, was appointed to attend to all the financial affairs of the Society.

The Building Committee reported July 30th, 1842, that after various negotiations they had agreed to purchase a lot on Wide Water street for \$800. The report was adopted and a committee appointed to collect funds for the building.

The death of the President, Robert Soutter, Sr. Esq., (July 24th, 1842), was announced at this meeting, and suitable resolutions passed. In the church, and in business circles, and in public esteem, none stood higher than he, and none have been more lamented.

At the next meeting, soon after, plans for a Mariners' Church were presented, and one selected; and Messrs. James D. Johnson, James T. Soutter, George W.

Camp, and Benjamin Pollard, were appointed a committee to endeavor to get the Society incorporated by the State Legislature, which they accomplished, and on January 27th, 1843, the NORFOLK SEAMEN'S FRIEND SOCIETY was organized under its charter by a majority of its members assembled in the Cumberland Street Baptist Church, where the first organization took place, and where almost all its public meetings have been held. Dr. Nathan C. Whitehead, who had been elected a manager December 9th, 1842, and chosen President in place of Mr. Soutter, deceased, until the next annual election of officers, was in the chair.

The charter granted by the Legislature and "Rules and Regulations" in accordance with it were adopted, and Tazewell Taylor, Esq., Lieutenant Arthur Sinclair, U. S. N., and the Rev. Mr. Robinson, of the Baptist Church, the duly appointed committee, nominated a Board of Managers for the ensuing year, viz :

Dr. Nathan C. Whitehead, President; Captain Charles W. Skinner, U. S. N., and Captain James Gilbert, Merchant Marine, Vice Presidents; William D. Bagnall, Treasurer; Joseph De Cormis, Secretary; Samuel W. Paul, Dr. Ralph Rogers, John M. Nash, Benjamin Pollard, John Ridley, Captain C. K. Stribling, U. S. N., Dr. George Wilson, Lewis Salusbury, James D. Johnson, Alexander Bell, H. N. Bucktrout, James T. Soutter, Christopher Hall, George W. Camp, C. S. Rockwell, Rev. Jeremiah Hendren, Rev. Arthur Cooper, Peter P. Mayo, Thomas D. Toy and Rev. J. E. Joyner, who were elected without a dissenting voice. Only three of these were on the original Board of Managers, seventeen years previous, Captain James Gilbert, Joseph De Cormis and Rev. Jeremiah Hendren.

That the ladies of Norfolk became at this time actively interested in the seamen's cause appears from the fact found recorded in the files of the Norfolk *Herald*, that in 1843 they held a fair in the saloons of Walters's Hotel (since destroyed by fire) to aid the Mariner's Church erection fund, which netted \$1,438.50.

Messrs. Pollard, Bucktrout, Soutter, Johnson, and Tazewell Taylor, Esq., were about this time appointed a committee of finance to devise ways and means to erect the proposed church.

The ceremony of laying the corner stone took place on the National anniversary, July 4th, 1843, the day being ushered in with salutes from the Norfolk Light

Artillery Blues and the United States vessels in the harbor.

On March 7th, 1845, steps were taken to elect a chaplain and provide for his support, and the building committee was instructed to enquire in reference to vacant lots adjoining the Mariner's Church for a Sailors' Home, and on April 29th following, Rev. William Reed was elected chaplain for three months. He served six months, when the Board failing to comply with his request to form a regular Bethel church organization, he resigned, and on November 18th following, Rev. William H. Starr, of the M. E. Church, was elected chaplain.

On the 18th of April, 1846, the Norfolk Female Seamen's Aid Society (of the existence of which this is the first record I have as yet been able to find) sent a communication to the Board of Managers, offering to co-operate in sustaining a Sailors' Home, which it was contemplated to establish in Norfolk, and Mr. James D. Johnson, was appointed to wait on the ladies' Society and learn their views and obtain from other sources such information as might be pertinent to the subject.

On the 18th of July following the ladies' Society offered to be responsible for \$150 annually for the rent of the house selected by the NORFOLK SEAMEN'S FRIEND SOCIETY, and occupied as a Seamen's Home by Mr. Childs, who was thereupon elected Superintendent of the Seamen's Home for one year from January 1, 1844; but Mr. Childs withdrew from the engagement before that time, and the project failed.

The next annual meeting of the Society was held in the Cumberland Street Baptist Church, May 8, 1848, President Dr. N. C. Whitehead in the chair. The Board of Managers elected were Dr. Nathan C. Whitehead, President; Rev. Arthur Cooper, Dr. George Wilson, Vice Presidents; William D. Bagnall, Treasurer; Thomas D. Toy, Secretary. Eight new Managers appeared on the roll, viz: Richard B. Wright, J. G. H. Hatton, Lieutenant R. B. Pegram, U. S. N., Seth March, Richard Capron, George F. Anderson, Harrison Robertson, H. N. Williams, members.

The name of the last one of the original Managers, Rev. Jeremiah Hendren, so regularly enrolled at the meetings of the Board, disappears from the record after November 18th, 1845.

The Mariner's Church was destroyed in the great conflagration which devastated that portion of the city on June 16th,

1848, and Rev. Mr. Starr's chaplaincy ended the 1st of November following. The church being insured for \$5,000, its rebuilding was provided for.

The Building Committee were instructed to proceed immediately to rebuild, which was accomplished April 24th, 1854.

Mr. James D. Johnson, of New Jersey (whose name has already frequently occurred in this sketch, and who taught school in Norfolk for a number of years), was on January 29th, 1849, accredited a general agent of the Society to collect funds for the Mariners' Church and Sailors' Home. In this capacity during the next eighteen months he scoured the Atlantic and Gulf coasts, from Portland to New Orleans, and by his indomitable and persevering zeal collected nearly \$11,000 for the work of the Society.

Elected a manager in 1834, he at once took a most active part in the work of the Society. He was appointed and was generally chairman on most of the important committees, and was soon recognized as a leader; and eventually was, by common consent, acknowledged *facile princeps* in devotion to the cause of seamen and effective work in the Society.

Tall in stature, slightly stooping, always dressed in black, with extreme neatness, and wearing a white cravat, kindly and courteous, a man of reverend mien, he was universally respected and esteemed. When he removed to New York in 1850, the Board passed most complimentary resolutions of thanks for his eminent services, and constituted him an *emeritus* member of their body, and when ten years after (August 13th, 1860) his death was announced, a series of most feeling resolutions of respect for his memory was passed by the Board, acknowledging that "to his zeal and untiring efforts for nearly fourteen years this Society is indebted for its rise and progress, and present prospects of usefulness."

On the 3d of July, 1852, the Board of Managers agreed to sell the lot adjoining the Mariner's Church to the United States as a part of the site for a new Custom House for \$3,500, probably regarding its dimensions too small for a Sailor's Home, and on November 15th, 1854, agreed to purchase the lot, corner of Wide Water and Madison streets, on which the present Bethel stands, for \$3,750.

On May 12th, 1855, Rev. H. S. Atmore, of the M. E. Church, was elected chaplain of the Mariner's Church for the next six months.

The next meeting of the Board of

Managers was held August 19th, 1856, at which Mr. Bagnall, the Treasurer, reported \$11,340.23 in hand on account of the Sailor's Home Fund, and \$731.53 contributed by the Ladies' Seamen's Aid Society towards furnishing it when built, making a total of \$12,071.76. At this meeting the death of the President, Dr. Nathan C. Whitehead (July 21st, 1856,) was announced, and resolutions were passed by the Board of Managers recording their sense of the great loss which not only this Society but the whole community have sustained in his death. He is remembered as a gentleman of fine presence and urbane address, commanding honor and esteem from all who knew him.

On December 8th, 1857, Mr. John H. Rowland was unanimously elected President and Mr. G. F. Anderson Vice President of the Society.

Rev. Robert Gatewood, of the Episcopal Church, was appointed chaplain of the Mariner's Church for one year, on January 24th, 1859. During his chaplaincy a flourishing Bethel Sunday School was established, which was continued for some time afterward.

A plan for a Sailors' Home, furnished by Messrs. Linn and Murdock, architects, was presented by the committee May 11, 1859, but it appearing after very full investigation and discussion of the subject at several meetings of the Board, that the building could not be erected on the plan proposed for \$10,000, the sum fixed upon by the Board, it was, on July 18, 1859, returned to the architects as not suited to the means of the Society, with a request that they furnish one that would be. Here the matter finally rested, as during the coming year commenced the tumult of approaching war. No further action was taken, and since the return of peace the commercial condition of Norfolk, and indeed of the whole country, as well as the character of shipping and crews, have so changed that the demand for a Sailors' Home in Norfolk has not until quite recently been seriously felt. The funds of the Society raised for this purpose have been faithfully preserved with less diminution than might have been expected during the war, and the income is used to do the work of the Society, including that for which a Home is intended in part, the care of wrecked and destitute seamen; but the need of a Home now begins to be seriously felt, and it is to be hoped may be supplied at no very distant day, and also a Bethel more centrally located and commodious.

Rev. Mr. Kaufman of the M. E. Church, was appointed temporary chaplain of the Mariners' Church, January 3d, 1861.

On the 20th of May, 1862, the Board of Managers, upon the application of the Chaplain of the First Delaware Regiment, granted the use of it as a chapel for the United States troops. It was afterward, under military occupation, used as barracks and left in ruins, which it has been found necessary to dispose of and have removed, and the lot has been sold. A claim on the United States Government for indemnification, is awaiting adjudication, with about the usual prospect of success in such cases.

From 1862 to 1865 the operations of the Society were suspended through the exigencies of war.

The present chaplain was commissioned by the AMERICAN SEAMEN'S FRIEND SOCIETY, August 1st, 1865, and entered immediately on duty. The Mariners' Church being in ruins, and no place available in which to establish stated religious services for seamen, the work for a year assumed the character of a missionary itinerancy—the distribution of papers, and tracts, and Bibles, and Testaments, and the offering of Christian counsel; and occasionally holding religious service on board United States naval vessels, as opportunity offered.

In the Summer of the following year (1866) the present Bethel building, donated by several benevolent gentlemen of Boston to the Chesapeake Army Hospital, near Hampton, for a chapel, was, with their consent, at the close of the war, turned over to the AMERICAN SEAMEN'S FRIEND SOCIETY to be used as a Seamen's Bethel in Norfolk; and by the consent of the NORFOLK SEAMEN'S FRIEND SOCIETY (which has cordially recognized and co-operated with the present chaplain, and for several years assumed two-thirds of his support), removed here and re-erected upon their lot on Wide Water street, which it now occupies.

It was dedicated as a Seamen's Bethel on Sunday, October 14th, 1866, with appropriate religious services. The house was filled with an audience who seemed deeply interested in the occasion, and the cause of seamen. The mercantile shipping in port, and that of the Navy, was well represented—the latter by Rear Admiral (now Vice Admiral Stephen C. Rowan,) who accepted a special invitation to be present and hoist the Bethel flag for the first time over this house of worship with ceremonies suited to the occasion, and Chaplain Charles A. Davis,

on duty at the Naval Hospital, who offered the prayer of dedication, and other officers and seamen; and the ladies of several of their families. The United States Army was represented by Chaplain Vincent Palen, who made a brief and earnest address.

This, is, therefore, the tenth year of the dedication of the present Bethel, and as may be remarked in passing, the twentieth year of the ordination to the ministry of the Bethel chaplain; the fiftieth, just passed, of the existence of this Society; the sixtieth, of the erection of this church in which the Society was organized, and the one hundredth of the Republic—a series of decades, curious and interesting, if not in all respects very important.

A meeting of the Board of Managers was held March 3d, 1869, when a re-organization to some extent was effected by the election of nine new managers to fill vacancies caused by death or removal. The Board then stood as follows:—President, John H. Rowland; Vice President, Col. William Lamb; Secretary, Thomas D. Toy; Treasurer, A. L. Seabury. Ezra T. Summers, Seth March, John White, Charles S. Allmand, James G. Pollard, William H. Broughton, William T. Harrison, William D. Reynolds, Charles Reid, John Goode, Jr., William Callis, Robert W. Santos, Lewis Salusbury, Benj. W. Gatch, Joseph C. Deming, William H. Morris, E. C. Lindsay, J. H. Dawson, G. K. Goodridge, R. H. Chamberlaine, E. J. Griffith.

Only three of these were members of the Board at the last recorded public annual meeting of the Society and election of managers on May 8th, 1848, viz.:—Thomas D. Toy, Lewis Salusbury and Seth March.

Only the two former were members of the Board at the first meeting of the Society under its charter February 27th, 1843, and one of these, Lewis Salusbury, has but recently passed away. We cannot but pay a passing tribute to the fidelity and zeal with which he aided in guarding the sacred trust committed to this Society and promoting the cause for which it exists. One only of the original charter members of the Board of Managers now survives, Mr. Thomas D. Toy, and it is cause for regret that he is not with us on this occasion. To him as Secretary of the Society for nearly a generation, we are indebted for the accurate and careful minutes of the Board, from which most of this sketch is compiled, and for their safe preservation through all the vicissitudes of the past. I cannot

in justice fail to make special mention of one more (among the many worthy of it) of the former officers of this Society, whose memory also merits our lasting gratitude for long and faithful discharge of his official duties, Mr. William D. Bagnall, who was elected a Manager and Treasurer of the Board, January 8th, 1839, and continued in the office until his death, March 3d, 1869—thirty years of the fifty of the Society's existence. To his scrupulous care, and financial ability, are due the safe preservation and investment of the funds of the Society through severe money crises and other troublous times, as well as the most accurate keeping of its accounts in the simplest form in this unpretentious and venerable book (showing the Treasurer's book) which has come down to us from the first organization of the Society. A few months after the death of Mr. Bagnall, the Board of Managers were called to lament the loss of the third President of the Society, Mr. John H. Rowland, (who died July 10th, 1869,) and passed resolutions touchingly expressive of the deepest feeling of sorrow for his loss. He is remembered by all as the mild and warm-hearted *Christian gentleman*, and by no one with more pleasing recollections of his uniform courtesy and kindness in delicate circumstances, than the present chaplain of the Society in the first years of his service here, who would take occasion, in passing, to express his grateful sense of the kind consideration and respect with which he has been regarded by the Board of Managers from the beginning of his official relations with them, and his high appreciation of the recorded expression of their confidence and esteem which he has on several occasions received. On the 16th of August, 1869, Col. William Lamb, the fourth and present President of the Society, was elected to fill the vacancy caused by the death of Mr. Rowland. The terms of office of the first three Presidents were as follows:—Mr. Soutter, 16 years; Dr. Whitehead, 14 years; Mr. Rowland, 14 years.

On Sunday evening, May 21st, 1871, the forty-fifth anniversary of the organization of the NORFOLK SEAMEN'S FRIEND SOCIETY was celebrated with public exercises at the Cumberland Street M. E. Church, which large edifice was filled to its utmost capacity.

The President, Col. William Lamb, presided. A brief address on the past operations of the Society by the Seamen's Chaplain (still on duty here) was followed

by an excellent discourse on "*The Mission of Commerce*," from Gen. vi., 14, 16, by Rev. Harmon Loomis, D. D., Cor. Sec. AMERICAN SEAMEN'S FRIEND SOCIETY. Prayer was then offered by Rev. Mr. Haynes of the M. E. Tabernacle, and a brief and earnest address delivered by the President of the Society.

The annual meeting of the Society for business was held on the next evening, May 22d, in the lecture room of the Presbyterian Church, when the annual election of a Board of Managers took place.

From that time onward regular annual meetings of the Society have been held upon the day fixed by the charter, the second Monday in May.

The present officers and Board of Managers of the Society, are as follows:—

Col. William Lamb, President; William D. Reynolds, Joseph C. Deming, Vice Presidents; Alfred L. Seabury, Treasurer; William H. Broughton, Secretary; George W. Dey, Assistant Secretary. Thomas D. Toy, Lewis Salusbury, James G. Pollard, Benjamin P. Loyall, S. N. Brickhouse, Dr. H. M. Nash, E. J. Griffith, Charles Reid, Capt. James Cornick, J. H. Dawson, William M. Millar, Luther Sheldon, W. S. Forrest, William T. Harrison, E. T. Summers, William H. Morris, R. F. Vaughan, Thomas W. Godwin, T. A. Williams, there being a change of six members since the last public anniversary of the Society in 1871.

In the Spring of 1873 the Bethel was thoroughly repaired and improved at an expense to the Society of over \$1,000, and re-opened with appropriate services April 6th, 1873, in which several of the city pastors assisted the chaplain.

What has been really accomplished in promoting the object of the Society's organization and continued existence, the moral, spiritual and temporal welfare of the seamen, during the first forty years of its history, we may infer from the record, but eternity alone can reveal it. Doubtless much for the salvation of souls and the glory of God.

The work of the last ten years, during the present chaplaincy, we have time only to sum up briefly in the closing sentences of the chaplain's last annual report. A Seamen's Bethel erected, and its services firmly established and regularly sustained, a full and flourishing Sabbath School organized and continued with increasing interest and with scarcely a Sabbath interruption, a weekly visitation of all the shipping in port and distribution

to all on board of seamen's papers, magazines and tracts, the supply of Bibles to vessels and of Testaments and Psalms to sailors unfurnished with them, all needed aid rendered to shipwrecked and destitute seamen, ministration to sick and disabled seamen in hospital, with evidences of the power of Divine Truth upon the consciences and hearts of many, and the fruits of saving grace in the case of some, the enlargement of the field of labor as the commerce of the port has gradually increased; such is a general summary of the progress and results of the chaplaincy in this port during the past decade of the Society's mission to seamen.

Humbly thankful for the past, may we not go forward trustingly hopeful for the future, in seeking through the agencies, thus established, to promote the spiritual and temporal welfare of seamen, believing that our labor will not be in vain in the Lord.

On the conclusion of the historical sketch, there was music by the Naval Band, when an eloquent and beautiful address of congratulation and welcome by Col. William Lamb, the President of the Society was delivered.

Upon this, the Rev. S. H. Hall, D. D., Corresponding Secretary of the AMERICAN SEAMEN'S FRIEND SOCIETY, delivered the Semi-Centennial address, which was

listened to with the deepest interest by the large audience in attendance.

At the conclusion of Dr. Hall's address prayer was offered by Rev. Thos. Hume of the Cumberland Street Baptist Church, after which a collection for the Seamen's cause was taken up. The semi-Centennial Doxology composed for the occasion by Chaplain Crane, was then sung to the tune of Old Hundred. The words are as follows:—

Praise God whose way is in the sea;
Whose sovereign power and majesty
Are seen where storms and billows rave,
In glory throned above the wave.

Praise God who hears the sailor's cry,
And rescues him when death is nigh;
Praise God who hears the sailor's prayers,
And saves him from hell's fatal snares.

Praise God who saith from sea to sea
Shall Christ's, the Son's, dominion be;
Lord, hasten on the glorious day,
When every soul shall own thy sway.

"Praise God from whom all blessings flow,
Praise Him all creatures here below;
Praise Him above ye heavenly host;
Praise Father, Son, and Holy Ghost."

The benediction was then pronounced by Rev. L. H. York, pastor of the M. E. Tabernacle, and after music by the Naval Post Band, the exercises were concluded; and the large assembly who seemed to retain their interest to the close, retired with clearer views and higher appreciation than ever of the cause of seamen and the operations of the Society in their behalf.

ADDRESS OF REV. NORMAN SEAVER, D. D.,

Of the First Presbyterian Church, Brooklyn, N. Y.,

AT THE FUNERAL SERVICE OF THE LATE ADMIRAL SILAS H.

STRINGHAM, U. S. N., 10TH FEBRUARY, 1876.

The event which has called us together to-day, at high noon, from the midst of our cares, and business, and pleasures, the event that has here assembled us, not in the spirit of cold formality, but of earnest concern, of reverence, sympathy, and sorrow, is an event that teaches us our mortality, and that shows us the possible, yea, the probable relations of the mortal to the immortal.

I.—This event proclaims to us our mortality. The summons that

it sends forth to each one of us is this: "Prepare, O men, to die!" The head of the column has been stricken down; the flagship of the squadron has been vanquished. He who defied disease, has yielded at last to the resistless enemy. The strong man, armed, has met a mightier than he, and the frame that seemed built and girded for a hundred years of service has parted and broken, ere some of us even knew that it was weakened, and he, who had faced death on sea and

land, by fire and flood, in tempest and in battle, and had come off victor without a wound, this very one in the midst of his home, in the citadel of our love, respect and reverence, has been sought out and vanquished by his ancient foe. The strong arms are lowered, the firm hands are nerveless, the kind, bold heart is stilled, the keen eye is closed, the noble soul has departed, and this perishing body is all that is left to us of Silas H. Stringham here upon earth. How convincing the proof, how pathetic the lesson of our mortality.

II.—But while this event teaches us our mortality, at the same time it proclaims to us that we are immortal. While it assures us that we must die in this sphere of earth, it also proclaims to us that we shall live again in another sphere; for who can believe that these well nigh four score years of unspotted truth, of dauntless courage, of manly force, of moral purity, of beautiful family affection, of sincere attachment to country without fear and without reproach, of allegiance to duty that pressed on to right regardless of the cost, of sincere reverence for the Word, the Sabbath, the sanctity of God—who can believe that all this ends here! Who can believe that this which walked and wrought in our midst for so many years, the deeds of loyalty to the eternal verities of truth and love and purity, this which made mortal life only the vesture of sacred and royal duty, who can believe that this is to be covered up, and buried, and stilled in these frail yet revered remains which we are about to lay away in their kindred dust! Who can believe that truth, and purity, and patriotism, and loving honor, at the approach of death, crumble into a heap of ashes! No; every affectionate memory that comes to

us to-day, every reverent thought, every admiring recollection—all these proclaim the immortality of our friend, all these bear to us the angelic message, “He is not here; he is risen.”

III.—But what is that other life into which he has passed, and into which we too, so soon shall pass? Of its physical qualities, associations, surroundings, we know nothing, but of its moral elements we are positively informed. That other life is not as much the beginning of a new life as it is the up-lifting, and expansion, and blossoming out of the old. It is not a break; it is a (continuity.) The character that is wrought, now and here, is displayed fully then and there. The unjust shall be unjust still, but the righteous shall be righteous still. He that has sought truth shall wear that truth as a crown, radiant with the very light of God. He that has loved purity shall be forever robed in its spotless sheen, and he who, like our friend, with a man's strength and a woman's affection, has tended the suffering babe and saved the drowning sailor, shall rejoice forever in the benevolence of that Heaven of Heavens where reigns in eternal splendor that God whose nature and whose name is Love. None felt more profoundly than our friend, none declared more emphatically, that “it is not in man that walketh, to direct his steps.” In one of the great events of his life, on the morning, I think, of the 27th of August, 1861, just as he was entering into battle at Hatteras Inlet, in his daily reading of his Bible, he read the 60th Psalm, and with the closing words of this Psalm he went into that battle and won the first naval victory of the war. “Give us help from trouble: for vain is the help of man. Through God we shall

do valiantly, for He it is that shall tread down our enemies." He acknowledged that it was not in man that walketh to direct his steps. That is one side of the truth, but it has another side. He whom God does guide by his counsel here, He will receive afterward to glory. He who does seek light that cometh from above, shall be guided by the Lord, in the paths of righteousness for his name's sake. And therefore, though here upon this earth, amid the mists and shadows of time, we can no longer trace as of yore these footsteps, yet still we know that beyond our vision, that steadfast, loyal soul is still moving on in the way he entered so many, many years ago, that upward path leading to perfect light and love. The gallant ship has gone down the river; it has passed the narrows; it has dipped below our horizon; but its course is still on a sunlit sea, towards the desired and the appointed haven. Such are the lessons of this event which show the sure and absolute relation of the mortal and immortal life. And now reverently we gather up what here upon the earth is left to us, of our friend, that vesture through which he wrought the claims of sacred duty, and we bear it out and lay it away in the earth from the affection of man, into the loving keeping of the Most High. Were he here to-day, dear friends, we would not offend the quiet dignity of his modest worth by one single word of praise, for not to glory, transient and ephemeral, but to sacred and eternal duty was paid the devotion of his life. But he is not here; a higher commendation than any that we can utter now absorbs and exalts him. "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things;

enter thou into the joy of thy Lord." He is not here; he hears not, or, if he does, he cares not now for our praise, and therefore without offense we can lay here upon this coffin one single, humble wreath of praise. In that city of the dead to which we are soon to take our way, there sleeps the dust of many good and great, of some who with our friend faced danger and death at their country's call, but among all those who there repose waiting the resurrection morn, are the remains of no more faithful husband, no more loving father, no more loyal friend, no truer citizen, no braver patriot, no purer man than he whose body we now bear thitherward. God keep his memory green, his example potent, his influence abiding, and to Him shall be all the praise!

The following passage occurred in Dr. Seaver's most touching and appropriate prayer, that followed his address:

"Wilt Thou bless all those here present who have been with our friend in scenes of danger, of council, of trial, of mutual labor. Wilt Thou grant that they may feel that their labors are not in vain, that even here upon earth there is a meed of honor and of praise, of human esteem, of just opinion, which is well worth human effort; and may they look above this earth to that crown of righteousness that fadeth not away, to that reward that comes at last to the faithful performance of duty, to allegiance to the right, to a steadfast standing for what God has commanded! Wilt Thou bless all those, we pray Thee, who in past life have been under the command, and counsel, and guardianship of this our friend! Grant that those that are upon the waters, or those that are employed in the naval service of our country, who have ever heard from his lips, words of command, entreaty, advice, expostulation, wilt Thou grant that those words may be deepened in their mind by the very circumstance of his death. Being dead may he yet speak to all of us of truth of duty, of purity, of patriot-

ism, of devotion to country, of loyalty to God! Bless our common country to which he gave the service of his life! Grant that the land for which so many good and great have toiled, and lived, and died, and prayed,—O, may it be Emanuel's country! May truth and righteousness prevail, may our rulers be

blessed and guided by Thee! May the honesty, devotion, sincerity and patriotism of those who built the Republic inspire those who still dwell in it, who still command and guide it! So wilt Thou bring to us righteousness as at the first, and restore to us our rulers as at the beginning!"

For the Sailor's Magazine.

OCEAN PIONEERS.

NO. IV.

BY REV. CHARLES J. JONES.

"Never was faithful prayer lost at sea. No merchant trades with such certainty as the praying saint. Some prayers, indeed, have a longer voyage than others, but then they return with a richer lading at last!"

Gurnall.

"Every Christian is placed in a center, of which the world is the circumference, and each must fill that circumference!"

Jackson.

Every century, since time began, has been distinguished by some prevailing characteristic, peculiarly its own. Ecclesiastical historians have admitted this fact, and have, in some instances, made it the basis of a classification of facts and developments in the history of the church of Christ. Without enumerating the characteristics of all the centuries, it may be assumed that if the sixteenth was distinguished as that of the Reformation; the seventeenth as that of the consolidation and establishment of Protestantism; the eighteenth as that of Revival, then this nineteenth century may well be termed the century of Missions, or of the general diffusion of gospel light, both upon the land and upon the sea. For it is only with the commencement of this century that the church has girded herself with her missionary strength, and put forth her efforts for the evangelization of the millions of the sea. It has been truly said:

"The great redeeming feature of the age is, the frequent and extensive revivals of religion, and the great benevo-

lent movement in the Protestant churches for the circulation of the Scripture and diffusion of religious knowledge, reformation of morals and eventual conversion of the world, by missionary enterprises, comprehending in their scope, Pagans, Mohammedans, Jews, (and we may add, Sailors,) and those living under the corrupted forms of Christianity."

The purpose of this article is to record as briefly as compatible with the importance of the subject, the part taken in this good work by the

REV. GEORGE CHARLES SMITH, of Penzance, Eng., familiarly known to the sailors for more than half a century as "Boat-swain Smith." A noble, earnest, laborious, faithful, and self-denying minister of God. A man, who, though undervalued and unduly ignored by his contemporaries on account of certain eccentric peculiarities, was nevertheless used of God in a most remarkable manner to inaugurate and carry forward the great missionary enterprise of the century, by publishing the gospel to the men of the sea.

No history of the work of God among these wanderers of the deep can be either complete or reliable

which does not give the foremost place to this truly good and great man. His influence and his labors are so intimately connected with the early history of the cause, in both hemispheres, that it would be as unjust to his memory as it would be untrue to history, to detract one iota from the praise due to the indomitable energy and christian zeal of this converted and devoted sailor, who, for sixty years, under God, gave his heart and his strength to secure the spiritual advancement of his brethren of the sea. A beautiful tribute to the persevering energy of this earnest christian worker was paid him by the Rev. John Summerfield, at an anniversary occasion in the New York Mariner's Church, in June, 1830, in which he said:

"Amongst the memorials of men raised up in this age of religious institutions, and which have occupied the public attention of our contemporaries, posterity will not willingly allow either detraction or demerit to erase from the scroll of christian worthies the name of the Rev. G. C. Smith, of Penzance. To the labors of this indefatigable and interesting man, whom no dangers could daunt, and no obloquy confound, and who, having been in the service himself, has been long and justly known as "The Seaman's Friend," in the best sense of that phrase. It is due, at least, to say, that his intrepid christian spirit, and unwearied personal exertions in London and elsewhere, led to the establishment, though they might not absolutely have given birth, to the institutions now existing, for the promotion of religious information among sailors."

George C. Smith was born on the 19th day of March, 1782, in Castle Street, Leicester Square, London. His parents, though poor, were both of them devout christian people, and members of Surrey Chapel, under the pastoral care of Rev. Rowland Hill. They prayed much for their sailor son, and He who is the hearer of prayer, did not disappoint their hopes. Mr.

S. says he remembers when but seven years of age walking with his father from Westminster to the chapel every Lord's day morning. At eight, he became a scholar in the Sabbath-school, at the age of nine he went forth to do battle with the world, and to make for himself a name and a fame which history will acknowledge as rarely equalled, much less excelled, in the history of men. Speaking of himself at this period he says: "I went to live as a shop boy at a large bookseller's in Tooley Street, where I gained much information by intense reading, sometimes continuing until two o'clock in the morning." While in the employ of the bookseller he attended the chapel occasionally only, until he was fourteen. But being of a restless disposition, and having an intense desire for a life at sea, in 1796 he was apprenticed, with his mother's consent, to Captain Clark, of the brig *Betsy*, of Salem, Mass., who engaged to instruct him in seamanship and in navigation, to make him a citizen of the United States, and to fit him to take command of a ship. He was not destined however, to see America till sixty-five years afterwards, at which time, in 1861, he was the guest of the writer, in the 80th year of his age. The old gentleman considered it the longest passage from Europe to America on record. He used to say: "It is very remarkable, you know, very remarkable, indeed! I sailed for America in 1796, in the brig *Betsy*, and have only reached it now in 1861. Sixty-five years is a long passage." On the arrival of the brig at Surinam, he was pressed into the British sixty-four-gun ship *Scipio*, which was then blockading the port. He says:

"A mutiny on board, soon followed, and we sailed to Martinico, and round the West India islands, until many died

of the yellow fever. I also was seized with it, and sent on board H. M. S. *Ariadne*, returning to England with a convoy, and in December, 1796, after many storms and the loss of many ships, we arrived at Sheerness, where I was discharged and returned to my dear pious mother. Now, again, I returned to Surrey Chapel for about two months. Having recovered, and determined to return to the Navy, my dear mother, through the influence of the Rev. Mr. Hill, secured for me a position as Admiralty Midshipman, and I was ordered to report on board the *Agamemnon*, sixty-four, at Sheerness, to join Admiral Lord Duncan's fleet, which was sent to blockade the Dutch fleet at the Texel."

He served on board the *Agamemnon* until 1801, when she was ordered to join the fleet under the command of Admirals Sir Hyde Parker and Lord Nelson, and was at the taking of Copenhagen. The action took place on the 2nd of April, and after a hard fought battle of four hours, Copenhagen, with all her fleets and batteries, surrendered to the hero of the Nile. Speaking of this expedition, at a later date, Mr. S. says:

"Perhaps there might have been some on shore who did pray for us, because the safety of England depended, under God, upon our success, but, alas, I know not any one on board of our ship who prayed. As to myself, I was a poor thoughtless sailor, who had no hope whatever but in the prayers of my mother. My station was in the fore-top, with twenty active, zealous seamen in my watch. It was my boast and ambition to excel them all in practical seamanship, energy, daring, and intrepidity, regardless of either God or man, glorying, like many others of my impious and godless shipmates, that we had followed in the wake, or had fought under the eye of Nelson, the only savior we acknowledged in the fleet."

For his share in the perils and the glory of this action he was rewarded, at a later date, by receiving the Queen's medal for bravery in action. After the fight at Copenhagen, and while cruising off the Texel, he was taken seriously

ill, and on the arrival of his ship in Yarmouth Roads, was sent ashore to the Naval Hospital, where he remained for some three months, whence he was invalided from the service, and on being discharged, in 1802, returned to his mother in London. "Thus did the God of providence order it for good"—as he says:

"Otherwise I should have passed for lieutenant at Portsmouth, and with the interest I could command, can have no doubt but I should have obtained the command of a ship, so as to have been, at a later day, on the Navy list of Admirals. The Almighty, however, had otherwise appointed. He had a station in reserve for me better than any earthly honors, my sovereign, or my country could have bestowed upon me, even that of a minister of Jesus Christ to seamen."

While at home he entered upon a course of dissipation. The theater, intemperance, and vicious associates were doing for him the work of death, the only barrier between him and destruction, apparently, being the continued and fervent prayers of his devoted mother, who, like Monica of old, never ceased to plead with God for her graceless son. To prevent his going again to sea, she interceded with her friends to secure him a position on shore, hoping that the duties of a steady occupation might wean him from his boon companions and free him from those evil tendencies which she so deeply deplored. His own account of this period is thus related:

"My dear mother, having obtained a situation for me, I settled down and was faithful to my duties during the day, but in the evening I sought for worldly enjoyment at the theatres and other places, in common with other unconverted, gay, and thoughtless sinners, to the great grief and despondency of my broken-hearted and pious mother. Often would she weep and pray over me night and day, despairing that her prayers would never be answered in my conversion. She frequently said with crying and

tears, that she travailed in birth with my soul more than with all the other five children. At length the prospect of a war led me to leave London for a while. I therefore set out for Oxford, and on the way tarried at Reading, in Berkshire, where I found an old shipmate who had been with me under Nelson, and I resolved to spend a few days with him."

Here he was taken sick at a roadside public house called "The Jack of Newbury," but as there was a lack of accommodations at the inn, he was removed to a private dwelling that he might be better cared for. Near where he lay was a chapel in which God's people assembled for prayer and praise, and as he lay upon his bed writhing in pain and fearing the results of his sinful life, conscience was busy with the past. He recalled his mother's solicitude, her pious teaching and constant prayers. He remembered his own disobedience and was ashamed of himself. While he pursued these reflections, the strains of sweet music came in through the windows of his chamber from the house of prayer. The hymns, the tunes were familiar. The words his mother sung were recognized. He was in anguish of soul. He says:

"I saw hell before me, and seemed to hear at the same time the despairing groans and agonies of my dying mother. Although I knew it not, I was chosen in the furnace of affliction, and that dear mother was, even now, wetting her couch with tears and offering her prayers for me. I was brought to horror and despair. My cries for mercy followed until a plain preacher and people found me on the brink of hell in my sick chamber, seemingly on my death bed. They flocked around me, as there was a general cry in the town that one of Nelson's sailors was suddenly stopped, like Saul of Tarsus in his mad career, and that he was in a sick room, near a chapel at London Street, crying out for mercy, and glad to see all, by night or day who could comfort him."

His sickness, by the grace of God resulted in his conversion,

and on the 19th day of March, 1803, the 21st anniversary of his birth, he was born again. He says:

"The Lord had mercy on me through a poor woman quoting a verse of scripture, as I lay agonizing on my sick bed. The minister and God's people visited me, and taught me, and prayed with me on their return from the evening service, as I sat groaning in my chair, saying that 'there was no mercy for me.' But God proved that there was mercy for me, for He received me graciously, and loved me fully, his anger was turned away. My mother, who was dying in London, heard the good news, and sent a special messenger to Reading to ascertain the truth of the report. She learned, on his return, that all her prayers for twenty-one years were answered, and departed to her Savior in peace. I arrived in London in May, just in time to see her buried near my dear father."

This dear woman of God, died of an inward cancer, and though she did not live to hear of her son's conversion from his own lips, or to look upon the face of her redeemed one, she lived long enough to have the assurance of the faithfulness of her covenant God and Father in Christ Jesus.

The new convert now returned to Surrey Chapel, and there, where he had received his first religious instruction outside of his own home, offered up his thanksgiving to Him who had called him out of darkness into His marvellous light, and from the power of Satan unto God. Having now consecrated himself to Christ, the purpose to employ his new life in the service of his new master, took full possession of his soul. He would preach the glad tidings. He would glorify God his Savior, in his body and in his spirit, which were now solely his. He would rescue souls from the horrible pit and the miry clay. He would snatch his brother sailors as brands from the burning, and bring them into the kingdom of God. In pursuit of this idea

we find him in the fall of the year at Bath, where he employed himself about his master's work, until the summer of 1804, when he seems to have entered more fully upon the sphere of duty to which God had evidently called him. He became, at this time, the assistant of Rev. Josiah Birt, of the Morrice Chapel, at Plymouth Dock. He resided however, at Devenport, where he was receiving ministerial instruction. Shortly after this, he was called to preach as a supply to a church at Saltash, four miles from Devenport, among seamen and fishermen. He preached also occasionally at Plymouth, Dartmouth, Brixam, and other places, but wholly in connection with the men of the sea. After three years of study, combined with the practical and arduous duties of the ministry on the sea shore, he was settled at Penzance, a seaport and market town near the Landsend, in Cornwall. Here, in addition to his labors in his own church, he made extensive preaching tours to various points around Mount's Bay, and other stations in the vicinity, for the purpose of reaching a large population of fishermen and others, who were as sheep without a shepherd.

Having reached this point where he may be said to have actually commenced his career among seamen, the history of his life work must be reserved for another chapter.

Quarter-Deck Manners.

There are few places in the world requiring the manners and instincts of a true gentleman more than a ship's quarter-deck. A lady's parlor does not demand a more scrupulous attention to etiquette. There the shipmaster stands to give his orders, meet his officers and

hold intercourse with his passengers. There are few positions where the true man—true gentleman, true sailor, true commander—can appear to greater advantage, or unconsciously receive the respect and esteem of those by whom he is surrounded. Who does not admire the gentlemanly shipmaster, whether he pace the quarter-deck of a "three-decker," the merchant clipper, the ocean steamer, or the whaler? There he walks supreme, and if he fills the sphere in a becoming manner, all honor to the man; but if he allows himself to tyrannize over his officers and crew, and make his passengers feel unpleasant and uneasy, then we know of no more despicable character. The quarter-deck is no place for profane and vulgar language. The shipmaster or his officers should no more allow themselves to use language unbecoming a true gentleman, than should the superintendent of any large manufacturing establishment. The use of profane and coarse language has a most demoralizing and debasing influence upon those indulging in the same, not to speak of the bad influence which it has upon those under command. No man ever worked better or did his duty more cheerfully by being called the coarse and vulgar names so often bandied about among seamen. We hope the influence of the examination of the crew and officers of the *Gatherer* before the United States Consul will result in much good.

We are glad to learn that there are many shipmasters whose gentlemanly conduct comes up to our beau-ideal. From a late number of the *Hawaiian Gazette*, we clip the following paragraph, written by Mr. Whitney, the editor, relating to the commanders of two steamers running past our islands: "During a recent trip to San

Francisco on the British steamer *City of Melbourne*, and returning on the *Vasco de Gama*, we noticed that not an oath was heard on either ship by any passenger, and so quietly was the ship governed, that not an order from any officer could be heard, either fore or aft. Another noteworthy fact was the temperate habits of the captains and officers of both these ships—neither spirits, cigars nor tobacco were indulged in by them, at least while on duty, which demonstrates that stimulants are not always necessary accompaniments of a sea voyage. As a natural consequence the utmost order and cleanliness were observed on both ships, while every seaman knew his place and performed his duties with alacrity.”

We recall with much pleasure the memory of one who commanded for so many years vessels running between the islands and San Francisco. We refer to the late Captain John Paty, called in later years Commodore Paty. He made nearly two hundred trips between Honolulu and the coast of California. His career as a shipmaster was most praiseworthy. His officers and sailors remained with him for many years; officers educated under him have become most popular and successful shipmasters—Captains Bennett, Fuller and Shepherd are among the number. We never heard a sailor complain of the treatment on any vessel commanded by these gentlemanly captains. Good captains make good officers, and good officers make good sailors.—*Honolulu Friend*, Dec. 2d, 1875.

Cape Porpoises and Blackfish.

At present whales are scarce in Cape Cod Harbor; and it is an extra-hazardous thing for even a porpoise to show his black nose

over the water in sight of the town. Only a few weeks before I last saw the place, eight hundred foolish porpoises entered the harbor, and four hundred were captured in an afternoon, and not only in the legitimate way, so to speak, by men with harpoons in boats, but a part of the school was driven into shoal water, where men waded out up to their armpits, and “grabbing” a porpoise with the fingers of one hand in his eyes and the other catching his back fin, dragged him ashore by main force. If you want to awaken Provincetown very suddenly, hire a loud-voiced man to shout, “Blackfish!” from the roof of a house. You will find yourself in less than two minutes in the middle of a very lively population.

Blackfish mean money. They are worth about ten dollars apiece, and a capture of four hundred fish is a handsome day’s work, which adds to the wealth as well as to the fragrance of the town. Besides the blubber oil which these animals and porpoises yield, there is a product of which few people, I imagine, think much, but which is yet of considerable importance to all of us. This is the peculiarly limpid oil which is drawn from the jaw-bones of these fish, and which is used by watchmakers all over the world to oil the works of watches. A drop of it goes a long way; and in fact the civilized world uses at present in all its hundred millions of watches only about two hundred gallons yearly, most of which is produced, or, more correctly, saved on Cape Cod. An old man who had been thirty-five years in the business of preparing this jaw oil told me that when a school of fish was caught he bought the heads, which he tried out carefully, refined the oil by boiling it, and finally submitted it to a freeze-

test. Two or three men furnish the world's supply of this product; they have established their reputations and control the market; and this old man remarked that the stock on hand was now sufficiently great, and he would not save any more this year. The oil is sold by the producers for from four to eight dollars a gallon. I remarked—*Charles Nordhoff.*

The Navy.

Continued from page 38.

LIST OF VESSELS OF THE UNITED STATES

NAVY.

<i>First Rates.</i>	<i>Guns.</i>	<i>T'ngs.</i>	<i>Station.</i>
Colorado.....	46.	3,032.	North Atlantic.
Franklin.....	39.	3,173.	F. S., European.
Minnesota.....	46.	3,000.	New London
Niagara.....	12.	2,958.	Boston.
Wabash.....	45.	3,000.	Boston.
<i>Second Rates.</i>			
Connecticut.....	21.	2,869.	Boston.
Florida.....	12.	2,135.	New London.
Iowa.....	26.	2,019.	Boston.
Tennessee.....	23.	2,135.	New York.
California.....	21.	2,490.	Mare Island.
Delaware.....	21.	2,490.	New York.
Java.....	21.	2,490.	New York.
New York.....	21.	2,490.	New York.
Pennsylvania.....	21.	2,490.	Boston.
Susquehanna.....	23.	2,213.	New York.
Lancaster.....	22.	2,120.	F. S., S. Atlantic.
Brooklyn.....	20.	2,000.	South Atlantic.
Pensacola.....	22.	2,000.	F. S., N. Pacific.
Hartford.....	18.	2,000.	F. S., Asiatic.
Richmond.....	14.	2,000.	F. S., S. Pacific.
Congress.....	16.	2,000.	European.
Severn.....	15.	2,000.	New London.
Worcester.....	15.	2,000.	F. S., N. Atlantic.
Trenton.....	11.	2,300.	New York.
Powhatan.....	17.	2,182.	S. S., N. Atlantic.
Saranac.....	11.	1,238.	North Pacific.
Alaska.....	12.	1,122.	European.
Benicia.....	12.	1,122.	North Pacific.
Omaha.....	12.	1,122.	South Pacific.
Plsmouth.....	12.	1,122.	North Atlantic.
Lackawanna.....	10.	1,026.	Asiatic.
Ticonderoga.....	11.	1,019.	Portsmouth.
Canandaigua.....	10.	955.	North Atlantic.
Monongahela.....	11.	960.	South Atlantic.
Shenandoah.....	11.	923.	New London.
<i>Third Rates.</i>			
Juniata.....	8.	828.	European.
Ossipee.....	8.	828.	North Atlantic.
Quinnebaug.....	8.	910.	Philadelphia.
Swatara.....	8.	910.	Special service.
Galena.....	8.	910.	Norfolk.
Vandalia.....	8.	910.	Boston.
Marion.....	8.	910.	Portsmouth.
Iroquois.....	6.	695.	Mare Island.
Kearsarge.....	6.	695.	Asiatic.
Adams.....	6.	650.	Boston.
Enterprise.....	6.	650.	Portsmouth.
Essex.....	6.	650.	Boston.
Alliance.....	6.	650.	Norfolk.
Alert.....	4.	450.	
Huron.....	4.	450.	
Ranger.....	4.	450.	
Wachusett.....	6.	695.	Boston.

Mohican.....	8.	671.	Mare Island, Cal.
Tuscarora.....	6.	726.	North Pacific.
Wyoming.....	6.	726.	Washington.
Nantasket.....	7.	523.	Portsmouth, N.H.
Narragansett.....	5.	566.	Surveying service.
Ashuelot.....	6.	786.	Asiatic.
Monocacy.....	6.	747.	Asiatic.
Kansas.....	3.	410.	North Atlantic.
Nipisic.....	3.	410.	Washington.
Saco.....	3.	410.	Asiatic.
Nyack.....	3.	410.	Mare Island, Cal.
Shawmut.....	3.	410.	North Atlantic.
Yantic.....	3.	410.	Asiatic.
Michigan.....	8.	450.	On the lakes.
<i>Fourth Rates.</i>			
Frolic.....	8.	614.	League Island.
Gettysburg.....	2.	518.	Special service.
Tallapoosa.....		650.	Baltimore.
Wasp.....	1.	365.	South Atlantic.
Palos.....	6.	306.	Asiatic.
Despatch.....	4.	730.	Special service.

WOODEN SAILING VESSELS.

Second Rates.

New Hampshire.....	15.	2,600.	Norfolk.
New Orleans.....		2,800.	Sackett's Harbor.
Ohio.....	5.	2,700.	Boston.
Vermont.....	16.	2,600.	New York.
Virginia.....		2,600.	Boston.

Third Rates.

<i>First Class.</i>			
Constellation.....	10.	1,236.	Norfolk.
Constitution.....	6.	1,335.	Philadelphia.
Independence.....	22.	1,891.	Mare Island.
Macedonian.....		1,140.	Norfolk.
Potomac.....	20.	1,457.	Philadelphia.
Sabine.....	22.	1,475.	Portsmouth.
Santee.....	48.	1,475.	Naval Academy.
Savannah.....		1,475.	Norfolk.
St. Lawrence.....	10.	1,475.	Norfolk.

Second Class.

Portsmouth.....	14.	846.	North Pacific.
Cyane.....	2.	695.	Mare Island.
Jamestown.....	16.	888.	Mare Island.
Saratoga.....	4.	757.	Ordnance service.
St. Louis.....		431.	League Island.
St. Mary's.....	16.	768.	New York.
Dale.....	8.	320.	Naval Academy.
Pawnee.....	2.	372.	North Atlantic.

Fourth Rates.

Guard.....	2.	925.	
Onward.....	3.	704.	
Relief.....	2.	468.	
Supply.....	2.	547.	

IRON-CLAD VESSELS.

Ajax.....	2.	559.	Pensacola.
Amphitrite.....	4.	874.	Wilmington.
Canonicus.....	2.	550.	New Orleans.
Camanche.....	2.	496.	Mare Island.
Catskill.....	2.	406.	New York.
Colossus.....	10.	2,127.	New York.
Dictator.....	2.	1,750.	North Atlantic.
Hero.....	1.	483.	Washington.
Jason.....	2.	496.	League Island.
Lehigh.....	2.	496.	Philadelphia.
Mahopac.....	2.	550.	Pensacola.
Manhattan.....	2.	550.	Pensacola.
Massachusetts.....	4.	2,127.	Portsmouth, N.H.
Miantonomoh.....	4.	1,225.	Chester.
Monadnock.....	4.	1,091.	Mare Island.
Montauk.....	2.	496.	New York.
Oregon.....	4.	2,127.	Boston.
Passaic.....	2.	496.	Philadelphia.
Piscataqua.....	1.	483.	Washington.
Puritan.....	2.	1,870.	League Island.
Roanoke.....	6.	2,260.	New York.
Saugus.....	2.	550.	Pensacola.
Terror.....	4.	1,085.	Philadelphia.
Wyandotte.....	2.	550.	League Island.
Nahant.....	2.	496.	League Island.
Nantucket.....	2.	496.	Philadelphia.

"The abundance of the sea shall be converted unto Thee, the forces of the Gentiles shall come unto Thee."
—ISA. 60: 5.

THE SAILORS' EXPERIENCE MEETING.

A correspondent of the Newark *Register* describes an evening among sailors, in a way that will interest our readers.

A stroll through one of the lower wards of New York city, brought the writer to the not very delightful locality of Cherry street. Here, at an institution, known as the "Sailor's Home," No. 190, a prayer and experience meeting was in progress; and to enter was a matter of course. No one having once been present at such a meeting could forget or regret it. One must see and hear these often illiterate orators, to judge at all of the force and power with which their exhortations tell upon an audience. As we entered the chapel an old tar was giving his experience, and to most sympathetic hearers, as appeared from the nature and frequency of the responses.

Besides the sailors, were collected apparently their mothers, wives and sweethearts. These joined in the beautiful hymns which filled the pauses between the remarks of the sailors.

As the old tar resumed his seat, a more youthful representative of the fraternity takes the floor. He holds aloft a little hymn book, and bringing it down with energy into his other hardened palm, says in a clear ringing voice: "This has been the happiest week of my life; and this here is the best meeting in the world. Come out for Jesus, shipmates, to-night. Don't leave this house without him."

A German sailor next told how

he "forgot his good old mother; was wild and reckless for years; how the devil followed him up even to the hospital, where he was carried, perhaps to die, and where men were dying all around, and in the very next beds to his own; yet how the dark spirit kept pace with him even then, and again away upon a long and sickly voyage, till he was brought back, as he firmly believed, in a dying condition, when at last his spiritual eyes were unsealed and he saw as never before." Here he paused as if from emotion, and for an instant seemed choking down a swelling heart; then lifting his face and looking around upon the upturned faces of his eager listeners, he said in a low impressive voice, "Oh, how the spirit does work. I was blind all that time; I could see nothing; but now, now," raising his voice almost to a shout of exultation, "I can see through an inch plank?"

"Glory to God!" sounded all through the room, and sundry fingers were applied with quick, sweeping movement, to weather-beaten cheeks. He had heard, he said, of good tidings brought from foreign lands—but he would now take to foreign lands—to his own land, Germany—the good tidings he had gathered in the sailors' prayer-meetings here. He is happy now, for he is free, and has strength given him to "go right through a grog-shop and refuse the rum, or pass a gambling table and not look on."

A rough-coated, shaggy-looking "sea-dog" arose for his comrades

to recognize at once a hard case of a second mate. He said:

"One Sunday, as I stood at the pier, a preacher of the Floating Bethel came up and talked to me. I listened, and went away. Not long ago, when on the ship things went wrong and the men did not please me, I would knock them down, and was ready enough for a row. But now all is changed with me and them. Last Sunday, as I stood on the pier, one of the preachers of the Floating Bethel came up with the question, as he put out his hand: "Brother, do you love the Lord, our Savior?" "I do," says I, and the shake he gave my hand shook right through my heart." All were silent, as the mate settled back amid the folds of his shaggy coat, upon a bench in the corner. The men knew him, and did not care to disturb the strange influence of his words, when, from a remote part of the room, a sweet, low, female voice commenced the sacred song:

"Deal gently with the erring;
Thou yet may'st lead them back,
With holy words and tones of love,
From misery's thorny track.
Remember thou hast often sinned,
And sinful yet may be;
Deal gently with the erring one,
As God has dealt with thee."

An aged man rises to say that it is as little as he can do to stand up for the best friend he ever met on land or sea; and, although he is unlearned in books, he has found out that as long as we have plenty of the love of God in our hearts, it makes small difference whether we fall overboard at sea, or are shot down on the field of battle. The zeal of God is all we need to make us safe when death overtakes us in any form. A Christian is safe as Mount Zion, which cannot be removed. Live above the world; look out of yourselves; look to Jesus. Many a long night, when

I have had no one to turn to for sympathy, I have paced the deck of my pretty little sea-bird, and talked to Jesus; yes, talked to him. We do it here. Look to him, and though you do not know a "jib" from a "main-sail," he'll teach you the ropes; yes, boys, he'll teach you to handle them so lively that you can make port in any storm, in any weather, under any pressure, even if the Devil himself with all his hellish crew, is in your wake. Trust Him. I've tried it. Say to Him, "Lord, wouldst thou do this?" No? "Then I'll not do it, either! Sail under the banner of the cross—no other."

The inspirited "boys" then rolled forth with melodious emphasis the familiar hymn,—

"There'll be no more sorrow there;
There'll be no more sorrow there;
In heaven above,
Where all is love,
There'll be no more sorrow there."

"I believe it!" sounded clear and deep from a full, manly chest, as the hymn ceased, and a fine-looking specimen of that most acceptable sacrifice to our heavenly Father, a young Christian, a sailor of perhaps twenty-one or two years, takes the floor. "I believe it; there'll be no more sorrow there: It takes a valiant soldier to march the heavenly road, and with the help of God, I'll follow in it. I have never been there, but very near it once; and as we were all going down in the boiling sea, I threw my arms around that brother's neck," pointing to a comrade who sat near, "and sang out, 'Brother, there'll be no more sorrow there!' Oh, that was the happiest moment of my life. Then what will heaven be?"

A Swedish sailor next took the floor, and in accents broken by the weight of sympathy with the scene just past, said:

"To-night a voice has been ringing in my heart, and it will not be quieted. It is of that time when he that is holy shall be holy still, and he that is filthy shall be filthy still. I could not rest until I had spoken what I feel to be so important—that now is the only certain time for us, as we know not how long we may live, or how suddenly be called to remain forever as we have lived. Jesus is our only hope; He may rescue us when He will, but the present is ours to accept. The future is God's."

Scarce was he seated, when, as if with one voice, the magnificent strains of the great warning hymn filled the hall:

"Now, now is the accepted time;
The Saviour calls to-day;
To-morrow it may be too late:
Then why should you delay?"

"A true Yankee sailor" arose to say that it had pleased God to give him a good many Saturday nights at this meeting; but this might be his last, for on Tuesday he was to start on a long and perilous voyage. He went with a happy heart this time, for he took Jesus with him; and besides some few of his shipmates were soldiers of the cross, and little meetings would be held on the good ship. "Will you pray for us brethren; and you, our sisters and mothers."

A prayer was then offered, and so impressive were the appeals and responses that no description could do it justice. All seemed to pray aloud together, yet without confusion. "If ever we needed to watch and pray," pleaded the leader, with uplifted eyes and clasped hands—" 'Tis now," came deeply responsive from every kneeling form. "If ever we longed for light to guide us,"—" 'Tis now." "If ever we felt our utter weakness,"—" 'Tis now." May courage and hope go

with our brothers, and remain with us"—"Forever we pray." Thus was this magnetic prayer-meeting conducted, each and all seeming fully imbued with the true spirit of supplication.

(For the Sailors' Magazine.)

God's Word.

"I HOIST IT ALL IN ABOARD."

BY REV. E. W. MATTHEWS.

"Do you believe that?" asked the Chaplain of a dying sailor, in a foreign hospital, when he answered with some surprise, "I hoist it all in aboard." This poor fellow—not poor but rich—died last Friday in the room set apart for the insane. I know nothing of his family, so that they will probably never know where, when, and *how* he died. He first came to me in the reading rooms and asked me to *pray* for him, as his boarding-house master wanted to ship him off to sea though he was *so sick*. Seeing his condition I counselled him to go to the hospital immediately, which he did. After seasons of delirium I was anxious to find out if he was in his right mind. So I asked: "What has Jesus done for you?" He replied: "Jesus saved me from a drunkard's grave and hell." If Jesus did nothing else for a man, even this would be a great salvation. Who knows *all* that he is saved from! But it is not only what a man is saved from, *but to and for*. He had some years before read a discourse by a Bishop of London, in which occurred a certain passage of Scripture. By this word,—when passing down a street of an English town, late one night, he was so arrested, impeached and condemned, that he fell on his knees, sought and found mercy. It appears that while in moments of great prostration, pain and mental wanderings, he had used expressions which were unchristian, and thought, by some other patients, to be proofs of great

wickedness. They accused him to his face. I gently tested him about his ideas of sin. After speaking of his mental as well as physical sufferings, he said: "I know the blood of Jesus Christ washed my sins away, and if I have sinned since, I have an Advocate with the Father, Jesus Christ the righteous. I'll stick to the good old ship. She has carried thousands safely over the oceans, and I know she will safely carry me." What struck me the most, was the simple way and steady unmovable sailor-like trustfulness of this man. To him the word of God was real and to be received. Talk about receiving this and rejecting that, was to him incomprehensible. Just as he would obey the commands of his captain and hoist in the ballast alongside or the valuable cargo, so he obeyed his Great Commander, as he said: "I hoist it all in aboard." Picture a captain saying; "I know the wind is fair, time and tide propitious, but I won't hoist in this stone ballast till I know how it was brought, the quarry it came from, and the states it has passed through, and the geological periods of its formation.' Men would be ashamed to act like this commercially, but this is how many act spiritually, one captain hoists in the ballast, spreads his sails and makes his voyage. The other waits and seeks among dusty records full of vain misleading imaginings, to know the unknowable. The one acts in a simple straightforward reasonable manner;—the other not only shows the extreme of folly, but as *life* and life in relationship to the divine Government are concerned, he acts as a criminal and a sinner. It is the same as saying: "I won't save myself, nor my friends, till I know the why and the wherefore of this storm, the principles of the construction of this life-boat;—even the intellectual and moral nature of the builder. O! that men would be wise, and hoist God's word all in aboard! Nothing would give such stability to the frail ship of

man's soul. No cargo is so precious; every other will be considered contraband, worse than worthless at the King's Customs on the other side. No other will secure the ship from the inflammable passions within and the tempestuous dangers without.

Dear reader, you must make nothing short of a *voyage*. By a merciful Providence the word is brought nigh thee. What will you do with it? Reject it or receive it? To pick here a bit and there a bit, is dangerous playing. To me, the chief characteristic of Mr. Moody, the honored Evangelist, is the way he receives the word, the whole word and nothing but the word. And Paul, with his imperial intellect and sweeping imagination, as well as this plain earnest believing man of God, heartily received and firmly held all the Scriptures. Is it possible that our preservation, purity, peace, to say nothing of strength for battle, and wisdom for winning souls, depend upon the position we take with regard to the Holy Word of God! Blessed word, so precious to our forefathers who suffered and died for thee! To-day the food and stay of thousands of souls, Heaven sent word to the frail barks on life's billowy ocean. We accept thee with adoring gratitude to God, and declare to a tampering distrusting mutilating age in the expressive language of the dying sailor: "I hoist it all in aboard."

The Navy Yard Chapel.

There were religious services of a very interesting character at the Brooklyn Navy Yard on the afternoon of the 27th February in the new building on Cob Dock, close to the *Colorado*. There were several prominent clergymen present, among them the Rev. Dr. Inglis, of the Dutch church in Brooklyn; Dr. Hall, Secretary of the SEAMEN'S FRIEND SOCIETY; Rev. J.

Hyatt Smith; Rev. Mr. Haines; R. P. Buck, Esq.; Mrs. Knapp; a choir of boys, and some dozens of ladies and gentlemen. The building in which these persons gathered is two stories high and 30 by 90 feet in size. On the first floor are the guard room, cells, bathroom, barber shop and washroom. On the second floor is the chapel or, more properly speaking, the reception room, which is 60 by 30 feet. It is fitted up with platform, pulpit and parlor organs, and adjoins the library, a spacious room on the eastern side of the building. The place is heated by two large boilers, which were erected mainly through the instrumentality of Commodore Shufeldt, Chief of the Bureau of Equipment and Recruiting, Washington, D. C. Access to the Cob Dock was obtained by means of a steam ferry launch, which plied between the main yard and the pier on which the chapel stood. Well dressed marines and sailors were in attendance, and escorted the ladies and clergymen to the opposite shore. The chapel, at two o'clock, was already well filled, in the centre by "blue jackets" and marines, and on the left by ladies and gentlemen. The ushers were warrant officers, and a marine, with overcoat, waist belt and cap on, stood as orderly at the library door. The space immediately in front of the pulpit was occupied by the clergymen before named and the choir of boys, under the leadership of Mrs. Knapp. The services were conducted by Rev. Dr. Inglis, and opened with prayer.

After reading the Scripture, Dr. Inglis, in a few remarks, spoke of the advantages to be derived from the possession of such a place as this, and enlarged upon the thoughtfulness of Commodore Schufeldt and all others who had been in-

strumental in securing it. After the boy choir had sung one of their hymns he called upon Dr. Hall to speak to the sailors. That gentleman said that this building was only a just tribute to sailors by the government in a direction in which it is not supposed to have any particular consideration. He then went on to speak of the advantages of Christian culture to be had in that building, and also the great acquisition to the ranks of Gospel workers a converted sailor became. He referred to the promise made by Christ to His followers, whom He found as lowly fishermen, that He would make them fishers of men. He had often thought that sailors became like the apostles of old, as hearty and earnest fishers of men. Dr. Hall was succeeded by Rev. Dr. Ingersoll, who briefly commended the establishment of this reception room. There were short addresses by many clergymen and laymen, among them those of Messrs. Haines, T. D. Williams and Buck. The nautical part of the audience was greatly interested in the brief, pleasant address of Rev. Hyatt Smith, who by happy exercise of a keen knowledge of human nature touched a chord of sympathy in the hearts of the sailors. They are queer people and do not look at things with the eyes of a landsman. Rev. Mr. Smith knew this, and, while carefully avoiding all attempt at nautical illustration, succeeded in conveying wholesome home truths to the minds of his hearers.—*Herald*.

Deck-Loads and Shipwrecks.

Mr. Plimsoll recently addressed his constituents at Derby, in a speech which, knowing his own tendency to be carried away by enthusiasm, he had reduced to writ-

ing. It scarcely admits, therefore, of condensation, but one main point was the condemnation of deck-loading. Up to 1862 deck-loading was prohibited, but in 1862 Mr. Milner Gibson, amidst an inattentive House, stated in a few words that he would abolish the prohibition as totally nugatory and unfair to the British shipowners. Since this proceeding, which Mr. Plimsoll compared to the reimposition of the Corn Laws by a clause in an act referring to the abolishing laws only by a number, the practice had revived. Accordingly, it appears, on a careful report of a sub-committee of Lloyd's, that between 1850 and 1859 3,744 ships sailed from Quebec with timber, and between 1862 and 1872,

3,068 ships. Every case of loss was examined, and the sub-committee report that in the deck-loading period the proportion of loss was "nearly four times as great as in the ten years during which no deck loads were allowed." Allowing for some other circumstances, such as the immense increase of traffic in the North Atlantic, the committee think the total increase of loss is five-fold. These facts, which are official, and not collected by Mr. Plimsoll or his friends, are sufficient to justify the revival of the old law, even if Mr. Plimsoll is wrong in believing that the practice is carried on in many cases with the intention of fraud.—*London Spectator*.

WORK AMONG SEAMEN.

CORRESPONDENCE, REPORTS, &c.

Honolulu, S. Islands.

Chaplain DAMON, of date Feb'y 1st, writes, that "the week of prayer awakened much interest among our people, and the floating population of our little sea-port. I hope much good was accomplished."

In the February FRIEND, Dr. Damon has given a most interesting and valuable sketch of the Hawaiian Kings, all of whom have manifested a friendly concern in the Bethel, from the days of Kamehameha III, under whose reign it was built—the land for both Bethel and Parsonage having been donated for the purpose. When the Honolulu Sailors' Home was built, in 1854-5, the Government gave the site and five thousand dollars in money, and the property is held for its benevolent uses, without the usual license fee, water-rates or taxes.

Valparaiso, S. A.

We print the following extracts from the journal of our Missionary, Mr. MULLER. It will be seen that he is a busy and useful man. His report is for a single month.

December 2nd.—Visited fourteen vessels. Two ladies, captains' wives, daughters of ministers of the Gospel, were thankful to have religious reading supplied to the crews. Sold thirteen books to nine men on board four vessels: value, \$14.80. Some captains purchased four copies of the *Leisure Hour*.

4th.—Boarded fifteen vessels; sales small, only 4 volumes, value, \$6.70. Left tracts in their own language with 12 Fins and 10 Danes.

9th.—Boarded thirteen vessels; sales small, 10 books to three men. A German was gratified to have an opportunity to buy a Bible; desired to read it.

12th.—Boarded eleven vessels; selling 18 volumes to 10 men, value, \$13. Spoke

with seamen of 8 different nations; with six shipmasters. Many promised to attend divine service. Three German captains, thoughtful men, bought eight volumes.

13th.—A seafaring man, who had never read the Gospel, purchased a Testament.

15th.—On board 16 vessels was received kindly; sold 9 volumes to 11 men. Two German passengers scorned the Bible as "a book full of lies," could not believe the miracles of our Redeemer.

20th.—Boarded 13 vessels; eleven were new arrivals with no money to buy books. Four vessels are in the bay on board which the captains hold divine service. Two apprentices professed to be followers of Christ. A carpenter wanted a Prayer Book. Four Catholics seemed enlightened, true and happy Christians. On one ship Sankey's hymns were sung by almost all the crew. Only one mate refused to receive tracts; no time to read.

22nd.—Sixteen vessels; sale of 21 volumes to 15 men, value, \$17. Met with ten captains and 125 men. Encouraging conversation with a German captain, who did not believe in the Trinity; but felt he might be led to a different idea of Christ and wish d further conversation. Four men refused to receive anything to read.

24th.—On board six vessels sold 28 books, twelve of them Testaments. Visited 12. A German mate could not be convinced that the Bible is the inspired Word of God, tho' he believes some parts of it. A ship master asked for 12 books which are not in stock: bought 12 German Testaments for a school in Lota.

29th.—Boarded 14 vessels. An apprentice asked for a Testament; he had no father, his mother was poor, and has always to borrow a copy from one of the men. Supplied him with one. On board one ship nearly the entire crew were total abstiners.

31st.—Among fifteen vessels boarded, sold 22 volumes on 5 of them. An English captain, tho' a Catholic, was pleased to see tracts distributed among his crew: yet would not attend service in a Protestant church. Had prayer with a captain and with a passenger. One crew refused to accept tracts.

The week of prayer was duly observed in Valparaiso with encouraging attendance and interest. The services were conducted by Dr. TRUMBULL and others.

Chaplain RAWSON, of the U. S. S. *Richmond*, officiated on the evening set apart for seamen.

Japan.

YOKOHAMA.

MR. AUSTEN, our Missionary, in a recent letter encloses the following testimonial to his usefulness and acceptability. It will interest our readers. We have like commendation from other valued sources.

YOKOHAMA, Nov. 16th, 1875.

MR. AUSTEN.

Sir:—I thank you, in the name of my shipmates, for your kindness in visiting us during our stay in this port.

Your visits to us have been the occasion of bringing salvation to a few of my comrades, on board this ship, through the blood of our Lord Jesus Christ. We all express our gratitude to you, and also to the Christian ladies of Yokohama for their efforts to do good to all who visit this port. We pray for a blessing to attend your labors, in the Lord's name. Your meetings on board of this ship have done a great service to myself, and I am now rejoicing in the name of my Saviour.

I remain yours in Christ,

THOS. MCAUGHTRY,
Barque *Jessie Jamieson*, of Liverpool.

Denmark.

RONNE.

Rev. P. E. RYDING writes (Jan. 27th) as follows:

"I am happy to learn from your letter that the friends of seamen intend to send more help in the work for the good of the seafaring people. It has for many years been my happiest engagement—working for the good of the seamen. I am endeavoring with all my heart to be instrumental in bringing precious souls to Christ. I also must say to the honor of God that old as I am, this my desire, to see souls converted, is as great as ever; and as the Lord has given me mental and physical strength, I shall endeavor evermore to work for the Lord to the saving of souls, and I am always ready to take your advice and direction. I should indeed be very happy to have an-

Other man to help me. We should be able to do so much more good work for our Master.

Norfolk, Va.

Chaplain CRANE's report, made March 1st., is encouraging, as to Bethel services—the chapel being crowded, and the Spirit of God being evidently present, in power, to awaken and save souls. The majority of the audience are seafaring men, and several of these take active parts in prayer and christian conference, talking of God's mercy and grace to them when off at sea. The Chaplain visited 127 vessels during February, besides performing his other labors.

Wilmington, N. C.

The twenty-third annual meeting of the auxiliary Seamen's Friend Society at this place was held February 8th, and Mr. Geo. R. French was chosen President for the current year, with R. J. Jones, Secretary and Treasurer. Receipts for the year closing February 1st, 1876, were \$1,938.22, and expenses \$1,706 68. Small pox having broken out in the Home, it was temporarily closed by the authorities in February, though at last dates, the sick were recovering.

Pensacola, Fla.

Chaplain CARTER reports a work for seamen, of increasing interest. Meetings are well attended, the Reading-room is frequented, and the facilities for the benefit of sailors seem on their part, to be thoroughly appreciated.

New Orleans, La.

Chaplain PEASE wrote most hopefully, in February, saying: "The Lord is with us, all unworthy as we

are, giving us manifest tokens of the presence of His Spirit in our crowded meetings, and furnishing us nothing but great encouragements." Meetings were held, almost nightly, with hardly room for any greater number of hearers than those who were in attendance. The Annual Public Meeting was to be held in the Coliseum Place Baptist Church, evening of March 19th.

Buffalo, N. Y.

Rev. P. G. Cook, Chaplain, writing March 1st, describes the method of carrying on Hospital services. "These embrace," he says, "the singing of Gospel songs for half an hour or more, followed by an exposition of a portion of God's Word, or the reading of some interesting selection from MOODY. We tell them of the large numbers who flock to the Revival services in New York, and thus seek to impress them with the importance which others attach to the Gospel, and the means of grace. On these facts, daily occurring, we base an appeal to them as to the necessity and importance of giving personal attention to the great salvation. More or less of the poor fellows seem heartily in earnest to find the way of life."

Brooklyn, N. Y.

The religious interest at the Bethel (corner President and Van Brunt streets) still continues. Over sixty persons have asked for prayers, thirty-three of whom profess to have found "peace in believing." Among the converts are several seamen, landmen and their families; also fourteen persons belonging on canal boats. "Having labored a number of years among seamen and boatmen, I can say that I have never witnessed such religious interest as has been manifested this winter and as still exists, among those living on the canal boats.

Numbers of these persons attend at the Bethel, and send their children to our Sabbath school. It is a pleasing sight to witness those from the ocean, the river and canal, and from the land, kneeling, side by side, and seeking pardon for sin, and rejoicing together in Christ as their Savior. For all this, we render praise to God. The people have organized a Temperance Society with weekly meetings; a number have signed the pledge and I doubt not much good will result."

E. O. BATES, *Missionary.*

U. S. Shipping Law.

ACTION OF THE CHAMBER OF COMMERCE.

At the last monthly meeting held on Thursday, March 2nd, Mr. James W. Elwell, of the Committee on Foreign Commerce and the Revenue Laws, submitted a series of resolutions favoring the Shipping act as it now stands, sustaining the course followed by the present Shipping Commissioner, and recommended that copies of the resolutions be sent to Congress.

Captain Snow seconded the resolutions and he believed that the fees of the Shipping Commissioner are not so much now as the getting a crew on board a ship after she was in the stream under the old system. Formerly "land sharks" used to infest a ship as soon as she came into port; now the SEAMEN'S FRIEND SOCIETY gives earnest attention to the welfare of the sailor.

The resolutions were adopted. They are, in substance, as follows:—

First—Any legislation tending to weaken the Shipping act of 1872, by removing from its supervision any portion of our foreign seagoing men, would be injurious to such seamen and detrimental to the interests of our port.

Second—It would be unwise to transfer the control over the administration of the

Shipping law from the United States Circuit Court to the United States Treasury Department.

Third—The United States' Shipping Commissioner of this port should be sustained by this Chamber in the discharge of his duties.

Fourth—In 1872 this Chamber, by a full vote, indorsed the passage of the Shipping act, and in 1873 it passed a resolution to sustain the United States Commissioner in his efforts to execute the law of 1872. This law was indorsed by the Chamber and many other commercial associations and concerns of New York. It was a radical change from the old law, but the result shows that it has worked well to the interests of seamen and shippers. Therefore, the bill of the Hon. Elijah Ward, now before the House of Representatives, would destroy all that is most valuable in the Shipping act, etc.

Sailors' Home, 190 Cherry Street.

Mr. ALEXANDER reports one hundred and twenty-one arrivals at the HOME during the month of February. These deposited with him \$890, of which \$360 were sent to relatives, \$70 placed in Savings Banks, and the balance returned to depositors. In the same time ten men went to sea from the HOME without advance, and six were sent to the Hospital.

There have been several hopeful conversions, at the HOME, of late, and the wide-spread religious influence among seamen is specially manifest in the Wednesday and Saturday night meetings.

Position of the Planets for April, 1876.

MERCURY is a morning star until the forenoon of the 22d, at 7h. 44m., when it is in superior conjunction with the sun; is in conjunction with the moon on the

forenoon of the 24th at 8h. 23m., being 3° 34' south.

VENUS is an evening star, setting on the 1st at 10h. 9m., and 28° 41' north of west; is in conjunction with the moon on the forenoon of the 27th, at 9h. 33m., being 1° 59' south.

MARS is an evening star, setting on the 1st at 9h. 52m., and 25° 56' north of west; is in conjunction with the moon on the afternoon of the 26th at 1h. 56 m. being 4° 7' south.

JUPITER crosses the meridian on the morning of the 1st at 3h. 19m., being then 19° 27' south of the equator; is in conjunction with the moon on the morning of the 12th, at 1h. 16m., being 5° 53' north.

SATURN is a morning star, rising on the 1st at 4h. 23m., and 15° 15' south of east; is in conjunction with the moon on the afternoon of the 19th at 5h. 36m. being 42° north, at this time it is eclipsed to all persons situated between the parallels of latitude 4° north and 90° south.

N. Y. University.

R. H. B.

Disasters in February, 1876.

The number of vessels belonging to, or bound to or from ports in the United States, reported totally lost and missing during the past month is 43, of which 25 were wrecked, 11 abandoned, 1 burned, 4 sunk by collision, 1 capsized and 1 is missing. The list comprises 5 ships, 7 barks, 6 brigs, and 23 schooners, and their total value, exclusive of cargoes, is estimated at \$543,000.

Below is the list, giving names, ports, destinations, &c. Those indicated by a *w* were wrecked, *a* abandoned, *b* burned, *s* c sunk by collision, *c* capsized and *m* missing.

SHIPS.

Surprise, *w*. from New York for Yokohama.
Progress, *a*. from Galveston for Liverpool.
Ocean, *a*. from Pensacola for Sharpness.
Stebonheath, *w*. f'm Carthage for Pensacola.
W. J. Hatfield, *a*. from Philadelphia for Bremen.

BARKS.

Hanna, *m*. from Philadelphia for Bremen.
Talavera, *a*. f'm Kingston, Ja., for Falmouth, E
Eliza Prosper, *c*. from Pascagoula for Brest.
Maggie McNeil, *w*. (Near Rio Janeiro).

Auxiliar, *a*. from Pascagoula for St. Nazaire.
Nic Biddle, *w*. (At Anaheim Landing).
Patmos, *b*. from Hull for Valparaiso.

BRIGS.

Chief, *w*. from Halifax for Bay of Islands.
Frithjof, *a*. from Baltimore for Dundalk.
Titania, *w*. from Philadelphia for Copenhagen.
Koloa, *w*. (In San Pedro Bay, Cal.).
Cairo, *w*. from New Orleans for Liverpool.
Neponset, *w*. from Glasgow for Demerara.

SCHOONERS.

Ferrata, *w*. from Norfolk for Wilmington, NC.
Calpita, *w*. (At Stewart's Point, Cal.).
Ida Grant, *w*. ——— for New York.
Mary L. Compton, *w*. from New York for ——.
H. B. McAuley, *a*. f'm Baltimore for Savannah
Gazelle, *w*. from Virginia for Baltimore.
Undine, *a*. from Boston for Bridgeport.
Grace Girdler, *w*. f'm Boston for Bay of Islands
Mary Burdett, *w*. f'm Ciudad Boliva for N. Y.
Yankee Boy, *a*. from New York for Newbern.
G. M. Wentworth, *m*. from Boston for Port au Prince.
Geo & Emily, *a*. from Wilmington, N. C., for Port au Prince.
Florence May, *w*. from Boston for St. Johns, N. F.
Jas. Wall, *a*. f'm Jacksonville for New Haven.
Citizen, *w*. from Wiscasset for Provincetown.
Joshua Bates, *w*. f'm Portland for Plymouth, Mass.
Nath'l Stevens, *w*. (At Yarmouth, N. S.).
Independence, *w*. (At Red Head, N. B.).
Glenwood, *sc*. (Fisherman).
Horatio Babson, *sc*. (Fisherman).
Harriet Rowe, *w*. (At Port Oxford).
Florence Mayo, *w*. from Baltimore for Nassau.
E. T. Smith, *sc*. from New York for Virginia.
Amazona, *w*. (At Bridgeport, Cal.).
Caprice, *sc*. (Pilot-boat).

Receipts for February, 1876.

MAINE.

Boothbay, 1st Cong. church.....	\$ 5 00
2nd Cong. church.....	6 00

NEW HAMPSHIRE.

Bristol, Cong. church.....	1 89
Keene, 1st Cong. church.....	36 35
Tilton, Rev. F. F. Perkins.....	1 00

VERMONT.

Thetford, Rev. C. F. Morse.....	5 00
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MASSACHUSETTS.

Braintree, Cong. church.....	20 60
Chicopee, 2nd Cong. church.....	36 50
Dalton, Cong. church.....	24 16
Easton, Evang'l Cong. church.....	15 70
Fitchburg, Mrs. M. Johnson, to const herself, L. M.....	30 00
Great Barrington, Cong. church, of wh. S., S. for libraries, \$30.....	62 00
Groveland, Cong. church.....	10 50
Hinsdale, Cong. church.....	50 50
Lunenburg, Cong. church.....	6 79
Medfield, Rev. M. Eaton.....	5 00

Medway Village, Cong. church.....	20 78	B. G. Arnold & Co.....	25 00
Monson, Cong. church.....	45 70	Mrs. M. C. Veimilye, for lib'y.....	20 00
North Brookfield, 1st Cong. church, bal. in full, to const. William T. Thompson, L. M.....	10 00	Mrs. A. C. Kip.....	20 00
Northampton, 1st Cong. church.....	83 03	W. W. Kip.....	20 00
"W.".....	50 00	Mrs. Horace Holden.....	20 00
North Weymouth, Cong. church S. S., for library.....	20 00	Mrs. Julia F. Noyes.....	20 00
Peabody, South Cong. church.....	33 37	M. Cristy.....	10 00
Sharon, Cong. church S. S., for lib'y.	20 00	G. G. Williams.....	10 00
Springfield, Olivet Cong. church.....	22 13	Mrs. James Bowen.....	10 00
Stockbridge, Bequest Mrs. Amelia Williams.....	300 00	Mrs. L. P. Siebert.....	10 00
Warren, Cong. church S. S., for lib'y	20 00	Mrs. Lisperard Stewart.....	10 00
Warwick, Cong. church.....	3 00	Sanford Cobb.....	10 00
Westfield, 2nd Cong. church.....	46 35	William Barbour.....	10 00
Westford, Cong. church.....	22 20	A. F. Warburton & Co.....	10 00
West Springfield, 1st Cong. church..	9 00	Norman White.....	10 00
West Warren, Cong. church, add'l..	1 30	Geo. Cabot ward.....	10 00
RHODE ISLAND.		L. P. Stone.....	10 00
Pawtucket, Cong. church.....	21 44	Cash.....	10 00
CONNECTICUT.		Centennial Offering.....	10 00
Birmingham, E. Hallock.....	4 00	Somebody's Sons, for Somebody's Sons on the sea.....	10 00
Bound Brook, Cong. church.....	5 90	Josiah H. Abbot.....	5 00
Bridgeport, S. M. Middlebrook, lib'y	20 00	S. T. Richards.....	5 00
Cheshire, Cong. church.....	20 87	Capt. J. C. Beals, ship <i>Richard</i> <i>McManus</i>	2 00
Colchester, 1st Cong. church, of wh. S. S., \$14 26.....	46 24	Capt. Fairweather, bark <i>Chieftain</i> Capt. Munro, bark <i>Glenville</i>	5 00
East Haddam, Cong. church, Mil- lington Parish.....	10 00	Mate C. E. McAnthem, brig <i>Isabel- la Hayden</i>	1 00
Franklin, Cong. church.....	17 30	Capt. Wilcox, schr. <i>J. N. Colby</i> ...	1 00
Greenwich, 2nd Cong. church, of wh. \$30, to const. Rev. Charles R. Treat, L. M.....	70 00	North Parma, Bap. church.....	8 00
Miss Amanda L. Mead.....	10 06	Free Bap. church.....	3 90
Edwin Lyon.....	10 00	Free M. E. church.....	10 70
Hartford, Estate James Root.....	5,000 00	Owego, Miss F. S. Platt, for lib'y...	20 00
Litchfield, 1st Cong. church.....	36 78	Plattsburgh, 1st Pres. church.....	23 00
Madison, Ladies' Union Society.....	20 60	Poughkeepsie, Mrs. M. J. Myers...	1 00
New Haven, Treadwell Ketchum...	20 00	Saratoga, L. W. James, for library..	20 00
Lyman Osborne.....	10 00	Skaneateles, Mr. Allis, \$1 25; M. Lephram, \$3; cash, 25 cents.....	4 50
East Cong. ch. S. S., for library...	20 00	Bap. church S. S., for library.....	20 00
Waterbury, North Cong. church.....	14 00	Springport, Pres. church.....	5 00
Windham, Cong. church.....	8 62	Friends.....	5 30
Winsted, 1st Cong. church S. S., lib'y	20 00	Utica, Hon. J. Bacon.....	5 00
Wolcottville, Cong. church.....	24 10	Mrs. Susan Gridley.....	5 00
Woodbury, Mrs. E. Churchill.....	5 00	Weedsport, Bap. church, for lib'y...	20 00
NEW YORK.		NEW JERSEY.	
Adams, M. E. church.....	3 87	Madison, Pres. church.....	47 80
Bap. church S. S., for library.....	20 00	Morristown, South Pres. church, of wh. W. L. King, \$50, and to const.	158 10
Rev. C. T. Crane.....	2 70	Mrs. E. F. Randolph, L. M., \$30.	10 00
Brooklyn, Atlantic Ave. S. S., lib's.	40 00	Newark, Bethel Mission S. S., lib'y..	43 10
Buffalo, Rev. Fred. Frothingham...	50 00	Trenton, 3rd Pres. church.....	
E. H. Howard.....	10 00	PENNSYLVANIA.	
F. Gridley.....	10 00	Linwood, Mrs. S. W. Hall.....	3 00
Charles Ensign.....	10 00	York, Samuel Small.....	25 00
Geo. H. Bryant.....	10 00	DELAWARE.	
Joseph Dudley.....	10 00	Middletown, Pres. church.....	11 70
Cayuga, Pres. church.....	6 83	MARYLAND.	
Clarence, Pres. church.....	5 23	Baltimore, H. C. Trumbull.....	5 00
M. E. church.....	4 13	DISTRICT OF COLUMBIA.	
German Ref. church.....	4 04	Washington, 1st Pres. church, of wh. M. Ford, \$10.....	31 00
Dobb's Ferry, Pres. church.....	13 63	IOWA.	
East Clarence, School House Collec- tion.....	2 15	Lewis, Rev. Charles Little.....	3 00
Gravesend, Ref. church.....	19 00	ERRATUM.	
New Paltz, Ref. church.....	13 39	For Madison, N. J., read Madison, N. Y.	
New Rochelle, Simeon Lester, lib'y.	20 00	p. 92.	
New York City, Estate Maria E. Halsted, by Robt. Halsted, ex.....	500 00		
Mrs. B. Wakeman.....	150 00		
Mrs. S. Bartholomew.....	100 00		
A. A. Low & Bros.....	100 00		
Mrs. Charlotte Talbot.....	50 00		
Anson Phelps Stokes.....	25 00		
Thomas Cochran.....	25 00		

\$8,421



Cast thy bread upon the waters: for thou shalt find it after many days.--Ecc. 11:1.

LIBRARY REPORTS.

WHOLE NUMBER OF LIBRARIES SENT TO SEA, TO MAY 1ST, 1875, 5,233; RESHIPMENTS OF SAME 3,772; NO. OF VOLS., 233,652; ACCESSIBLE TO 212,906 SEAMEN.

During February, 1876, sixty-four libraries, (twenty-nine new and thirty-five re-fitted,) of which thirteen are yet to be assigned, were sent to sea from our Rooms at New York and Boston. The new libraries were Nos. 4,691, 2, 3, 5, 6, 7, and 9, at Boston; and Nos. 5,773,--5,793, with No. 5,795, at New York. Preceding these, we print, herewith, the record of assignment of nine new libraries sent out in January, 1876, and reported in the last number of the LIFE BOAT.

<i>No. of Library.</i>	<i>By whom furnished.</i>	<i>Where placed.</i>	<i>Bound for.</i>	<i>Men in Crew.</i>
5762..S. S., Bethel Mission, Newark, N. J....		Bark Wave Queen.....	Bremen.....	15
5763..S. S., Cong. church, Great Barrington, Mass.....		Bark Canada.....	Europe.....	14
5764..S. S., Bap. church, Adams, N. Y.....		Bark Templar.....	Havre.....	12
5765..Bap. church, Weedsport, N. Y.....		Bark Ellsworth.....	Java.....	15
5767..S. S., Bap. church, Skaneateles, N. Y..		Brig Sportsman.....	Havana.....	8
5768..Rev. Dr. T. S. Childs, Hartford, Conn..		Brig Sportsman.....	Havana.....	8
5769..Miss M. A. Strong, New York City.....		Bark Stillman B. Allen..	Australia.....	12
5770..Miss Frank S. Platt, Owego, N. Y.....		Bark Beatrice Hayner..	Java.....	14
5771..S. S. Miss'y Asso'n, 1st Pres. church, Morristown, N. J.....		Bark Kestrel.....	Rio de Janeiro....	14
4691..Miss M. De W. Rogers, Bristol, R. I...		Schr. West Dennis.....	Baltimore.....	7
4692..Miss Charlotte De Wolf, Bristol, R. I..		Brig Sam'l Lindsley....	West Indies.....	10
4693..Cong. church, Bristol, R. I.....		Three Mast schr. Julia A. Ward.....	Galveston....	10
4695..Cong. church, Lowell's Corner, East Weymouth, Mass.....		Ship Mandora.....	Australia.....	22
4696..S. S., Cong. church, Warren, Mass.....		Bark Emma Alice.....	London.....	14
4697..S. S., 1st Cong. church, North Weymouth, Mass.....		Bark Benjamin Dickson	Antwerp.....	10
4699..S. S., Cong. church, Sharon, Mass.....		Ship Mammon.....	Africa.....	20
5773..S. S. Miss'y Asso'n, 1st Pres. church, Morristown, N. J.....		Brig D. C. Chapman....	Gibraltar.....	10
5775..Nathan Stephens, Brooklyn, N. Y....		Brig Fannie B. Tucker..	Santander.....	11
5776..Pres. S. S., Westville, N. J.....		Ship Bengal.....	Liverpool.....	18
5779..Mrs. Dr. J. P. Wilson, Newark, N. J..		Ship Anahuac.....	San Francisco....	25
5784..Jonas M. Libbey, New York City.....		Ship Baltic.....	Do. do.	40
5785..Do. do. do. do.		Ship Santa Clara.....	Do. do.	26
5786..Do. do. do. do.		Ship Sterling.....	Do. do.	26
5787..Do. do. do. do.		Bark Benefactor.....	Hong Kong.....	25
5788..Do. do. do. do.		Bark St. Lucie.....	Valparaiso.....	14

The thirty-five libraries refitted and re-shipped were :

No. 2,638, on schr. *G. E. Smith*, for Algiers City; No. 2,659, on brig *L. Staples*, for Cuba; No. 3,358, books read with interest. gone to Malaga, on brig *J. A. Cheney*; No. 3,580, on schr. *A. E. Carll*, for Greytown; No. 3,920, on brig *S. Crowell*, for Porto Rico; No. 3,989, on schr. *H. Card*, for Jacksonville; No. 4,057, on schr. *M. R. Cuza*, for Santos; No. 4,195, on schr. *H. J. Olive*, for Trinidad; No. 4,212, on brig *Kodiak*, for Beirut; No. 4,268, all read with interest, gone to Cuba, on brig *Kaluna*; No. 4,311, on schr. *T. A. Keene*, for Jamaica; No. 4,386, on schr. *C. Starrett*, for Laguna; No. 4,445, on schr. *S. F. Seabury*, for Jamaica; No. 4,470, on schr. *C. R. Flint*, for Costa Rica; No. 4,485, read with profit, gone to Cuba, on schr. *M. G. Loud*; No. 4,517, on schr. *Day-break*, for Cardenas; No. 4,546, on schr. *Hiawatha*, for Rio Grande; No. 4,622, books read with good results, gone coastwise, on barge *A. Barmore*; No. 4,782, on brig *Goodwin*, for Mediterranean; No. 4,915, on brig *Centaur*, for Manzanilla; No. 4,936, on schr. *B. J. Hazard*, for Georgetown; No. 4,989, on brig *M. Allerton*, for Hayti; No. 5,203, on brig *P. Hinckley*, for St. Jago; No. 5,324, read and appreciated, gone to Cuba, on schr. *H. McLoon*; No. 5,226, on brig *J. Phinney*, for Buenos Ayres; No. 5,227, on schr. *Miranda*, for Havana; No. 5,535, on bark *G. De Zalda*, for Matanzas; No. 5,549, on brig *Johanna*, for Dunkirk; No. 5,585, books read with interest and profit by the officers and crew, gone to Porto Rico, on schr. *P. Seavey*.

Dear Sir : In returning library No. 2,288* you will please accept our many thanks. We have read the books with pleasure. A feeling of gratitude has often come over me while looking over the library and thinking of the unknown friends of the sailor. Be assured that

* Contributed by George C. Treadwell, Albany, N. Y.

earnest prayer and sincere wishes for God's blessing upon you goes up from many a vessel far away on the ocean.

W. F. WILEY,
and crew of schr. *Leona*.

Gone to Europe on brig *Sophia Cook* 8 men.

No. 3,068, returned, the books much read and very useful; gone to Matamoros in bark *Sarah Hobart*, 12 men. No. 3,316,* returned, books much read gone to West Indies on brig *Arthur*.

No. 4,600, returned from Bombay, the books read by all the crew, gone to Coast of Africa on schr. *Abbott Davercan* 8 men. care of second mate; No. 5,004, returned in good condition, much used; gone to Liverpool on schr. *Hattie N. Bangs*. No. 5,056,† returned in good condition read with much interest, gone to Europe on bark *Smyrniote*, 10 men.

A PILOT'S GREETING AND LETTER.

The donors of library No. 5,695, placed it upon one of our New York Pilot boats October 2d, 1875, and we have, so speedily, from its recipients, this token of its appreciation.—ED. LIFE BOAT.

PILOT BOAT "ISAAC WEBB," No. 8, }
At Sea, Feb. 29th, 1876. }

To the Infant Class S. S. Pres, Church,
Sing Sing, N. Y. :

Dear Donors of Library 5,695 :—Duty alone would urge me to make so slight a return as an occasional letter, for the inestimable gift, (or rather loan) to us of the above library. But there is something more than duty that impels me that is *gratitude*. And I speak in behalf of the whole crew (12 men) when I say *God bless your gift, and God bless you for it!*

And here let me say to you, you who are the precious lambs of Christ's fold,—urge your teachers, urge your older brothers

* Contributed by John Kiersted, Saugerties, N. Y.

† Contributed by the Countess of Aberdeen, Scotland.

ers and sisters to use their influence with the other classes of the Sabbath-school, that they too may scatter the good seed of God's truth, where it is so much needed (and where it is so sure to bear fruit) as you have done.

I think I will continue the rest of this letter, and those that may follow, as a narrative or story, (Oh! how the boat rocks!) plain and simple, suited to your understandings, though I am but a poor story teller as you will see. To begin—Our Pilot Boat is named *Isaac Webb* (as you can see at the head of this letter); she is seventy-two feet long; that is, if you are a little fellow, you would have to take about fifty good long steps to go from one end to the other, twenty-one feet wide, and nine feet deep, has two masts and a big "No. 8," in her sail.

We have but two rooms in our boat. Our best room, which the little ladies of your class would call a parlor, we call a "cabin;" it has to serve us for dining-room, parlor and bed-room. Its furniture is a stove and table both screwed firmly to the floor, a wood box, a water pitcher lashed or tied securely to the table, a hanging lamp, and a caster suspended from the ceiling, sundry boots, shoes, sou'westers, mittens, oil-coats, and old clothes in general, and last, but not least, a large spittoon right in the middle of the floor. For you know that sailors chew and smoke tobacco *awfully*, and they don't take a great deal of pains when they spit. So we have to have a great big one.

I suppose you want to know how we sleep. Well, I'll tell you. We have no bedsteads, for we would not know where to put them, so we have sorts of closets in the sides of the cabin, with sliding doors; six closets, and in these closets we have plenty of good bed and bedding, and in these places we sleep. They are very narrow, intended for only one person, and we wedge ourselves in, to keep from rolling. As to our other room, we call it a "forecastle." You would

call it a kitchen, and it is a kitchen, for all our cooking is done there, but then it has to serve for many other things. The sailors sleep and eat there, coal, wood, water and provisions, and sails, ropes, anchors, chains and many other things are stored in it. And—well I wish I could have all you little children some day to call on us. I should take pleasure in showing you how snug we live, on our boat. Good bye! little friends! Look out soon, for another letter.

Yours gratefully,

HENRY SEGUINE.

Brothers.

One Sunday morning, while a certain Deacon was preparing for church, a wandering wayfarer, or, in modern parlance, a "tramp," appeared at his door, pleaded his hunger, and begged for something to eat. The deacon looked solemn and frowningly, but reluctantly got a loaf of bread and began to cut it; but while doing so, took occasion to admonish the beggar concerning the error of his ways. After reminding him that it was the holy Sabbath which he was desecrating, he asked him if he knew how to pray? "No," was the reply. "Then," said the deacon, "I'll learn you;" and he commenced to repeat the Lord's prayer. But just as he uttered the first two words, "Our Father," the beggar interrupted him with the question, "What, is he your father and mine, too?" "Yes," the deacon replied. "Why" exclaimed the beggar, "we are brothers, then, ain't we? Can't you cut that slice a little thicker?"

A GENTLEMAN once asked a company of little girls whom, after meeting the Savior, they would best like to see in heaven. One said a holy angel; another, a little brother who had died a few months before; and a third said, "The children that Jesus took in His arms and blessed when he was upon the earth."

As Thou Wilt.

It is so sweet to live
My little life to-day,
That I would never leave it, if
I might forever stay!
I sometimes say.

I am so weary, Lord,
I would lie down for aye.
Could I but hear Thee speak the word,
"Thy sins are washed away!"
I sometimes say.

The better mood that lies
These moods between midway,
Comes softly, and I lift my eyes,
"Lord, as Thou wilt!" I pray;
And would always.

—Harriet McEwen Kimball.

Swearing.

A little boot-black was standing very patiently at the entrance of a city hotel, waiting for a "job," when two young men, dressed in the extreme of the fashion and puffing away at their Spanish cigars, stopped before him.

"Here boots," said one of them, in a tone of lofty superiority, "let me see if you are master of your trade!" placing his foot on the boy's knee as he spoke.

The boot-black plied his brush with skill, and the boot soon brightened under his ready touch; the young bloods amusing themselves, meanwhile, by trying to frighten the boy to make more haste, by swearing at him.

The little fellow stood it as long as he could, when, having finished one boot, he suddenly dropped the foot, and returned his brushes to the box in which he carried them.

"What now?" asked the young dandy.

"I would rather not finish that boot, sir," answered the boy.

"Not finish them!" exclaimed the swell-head, with an oath; "then you don't see the color of my money."

"I don't want your money," said the boy, "and I will not stay here and listen to your swearing."

"Let the boy alone," interrupted the

other young man, "and let him finish his job."

"Well and good," said the first speaker, but it is really a rare joke that a boot-black should be afraid of swearing."

"I can't *afford* to swear," answered the boot-black, with a significant glance upward.

"Do you mean that it costs anything to swear?" asked the young man, in astonishment.

"Yes," replied the boot-black, with solemn earnestness, "*it will cost me my soul.*"

Let all who read these lines remember this.—*Churchman.*

BLESSED is the man who knows enough to keep his mouth shut. Some people live sixty years without learning the art. Indeed, the older they grow, the wider their mouths open. A man or a woman who is a gabbler at forty-five is a dreadful affliction to a house, or a church, or a community. There are two things this age needs to learn—when to say nothing, and when it says anything to say it well. "If any man among you seem to be religious, and bridleth not his tongue, this man's religion is vain."

Jubilate.

Gray distance hid each shining sail
By ruthless breezes borne from me;
And lessening, fading, faint, and pale,
My ships went forth to sea.

Where misty breakers rose and fell
I stood and cowered hopelessly;
For every wave had tales to tell
Of wrecks far out at sea.

To-day a song is on my lips;
Earth seems a paradise to me;
For God is good, and lo! my ships
Are coming home from sea.

American Seamen's Friend Society.

R. P. BUCK, *President.*
Rev. S. H. HALL, D. D., *Cor. Sec. & Treas.*
L. P. HUBBARD, *Financial Agent.*
80 Wall Street, New York.

District Secretaries:
Rev. S. W. HANKS, Cong'l House, Boston.
Rev. H. BEEBE, New Haven, Conn.

LIFE MEMBERS AND DIRECTORS.

A payment of Five Dollars makes an Annual Member, and Thirty Dollars at one time constitutes a Life Member; One Hundred Dollars, or a sum which in addition to a previous payment makes One Hundred Dollars, a life Director.

FORM OF A BEQUEST.

"I give and bequeath to THE AMERICAN SEAMEN'S FRIEND SOCIETY, incorporated by the Legislature of New York, in the year 1833, the sum of \$—, to be applied to the charitable uses and purposes of the said Society."

Three witnesses should state that the testator declared this to be his last will and testament, and that they signed it at his request, and in his presence and the presence of each other.

SHIPS' LIBRARIES.

Loan Libraries for ships are furnished at the offices, 80 Wall Street, N. Y., and 13 Congregationalist House, Boston, at the shortest notice. Bibles and Testaments in various languages may be had either at the office, or at the Depository of the New York Bible Society, 7 Beekman Street.

SAVINGS BANKS FOR SEAMEN.

All respectable Savings' Banks are open to deposits from Seamen, which will be kept safely and secure regular instalments of interest. Seamen's Savings' Banks as such are established in New York, 74-6 Wall Street and 189 Cherry Street, and Boston, Tremont Street, open daily between 10 and 3 o'clock.

SAILORS' HOMES.

LOCATION.	ESTABLISHED BY	KEEPERS.
NEW YORK, 190 Cherry Street.....	Amer. Sea. Friend Society.	Fred'k Alexander.
BOSTON, cor. Salem and Bennet Sts.	Boston " " "	B. F. Jacobs.
PHILADELPHIA, 422 South Front St..	Penn. " " "	Capt. J. T. Robinson.
WILMINGTON, cor. Front & Dock Sts.	Wilm. Sea. Friend Society.	Capt. W. J. Penton.
CHARLESTON, S. C.....	Charleston Port Society...	Capt. Peter Smith.
MOBILE, Ala.....	Ladies' Sea. Fr'nd Society.	Geo. Ernst Findeisen.
SAN FRANCISCO, Cal.....	" " "	
HONOLULU, S. I.....	Honolulu " " "	E. Duncombe.

INDEPENDENT SOCIETIES AND PRIVATE SAILOR BOARDING HOUSES

NEW YORK, 338 Pearl Street.....	Epis. Miss. Soc. for Seamen	Edward Rode.
4 Catharine Lane, (colored).....	do.	G. F. Thompson.
BOSTON, N. Square, Mariners House..	Boston Seamen's Aid Soc'y.	N. Hamilton.
NEW BEDFORD, 14 Bethel Court.....	Ladies' Br. N. B. P. S.....	Mr. & Mrs. H. G. O. Nye.
BALTIMORE, 65 Thames Street.....		Edward Kirby.
Do. 23 South Ann Street.....		Miss Ellen Brown.

MARINERS' CHURCHES.

LOCATION.	SUSTAINED BY	MINISTERS
NEW YORK, Catharine, cor. Madison.	New York Port Society...	Rev. E. D. Murphy.
cor. Water and Dover Streets....	Mission " " "	B. F. Millard.
Foot of Pike Street, E. R.....	Episcopal Miss. Society...	" Robt. J. Walker,
Foot of Hubert Street, N. R.....	" " " "	" H. F. Roberts,
Open air Service, Coenties Slip...	" " " "	" Isaac Maguire.
Swedish & English, pier 11, N. R.	Methodist	" O. G. Hedstrom.
Oliver, cor. Henry Street.....	Baptist.....	" J. L. Hodge, D. D.
Cor. Henry and Market Streets...	Sea & Land, Presbyterian..	" E. Honper, D. D.
BROOKLYN, 8 President Street.....	Am. Sea. Friend Society...	" E. O. Bates.
BUFFALO		" O. Holland.
ALBANY, Montgomery Street.....	Methodist	" P. G. Cook.
BOSTON, cor. Salem & N. Bennet Sts.	Boston Sea. Friend Society	" John Miles.
North Square.....	Boston Port Society.....	" S. H. Hayes.
Cor. Commercial and Lewis Sts..	Baptist Bethel Society....	" Geo. S. Noyes.
Richmond Street.....	Episcopal.....	" H. A. Cooke,
PORTLAND, ME., Forest n. Custom H	Portland Sea. Fr'm'd Soc'y..	" J. P. Robinson:
PROVIDENCE, R. I., 52 Wickenden St.	Prov. Sea. Friend Society..	" F. Southworth.
NEWPORT, R. I., 51 Long Wharf...	Individual Effort.....	" J. W. Thomas.
NEW BEDFORD.....	New Bedford Port Society.	" C. H. Malcom, D.D.
PHILADELPHIA, c. Front & Union Sts.	Presbyterian.....	" J. D. Butler.
Cor. Shippen and Penn Streets...	Methodist	" Vincent Group.
Catharine Street.....	Episcopal.....	" William Major.
Front Street, above Navy Yard...	Baptist.....	" W. B. Erben.
BALTIMORE, cor. Alice & Anna Sts..	Seamen's Un. Bethel Soc..	" Joseph Perry.
Cor. Light and Lee Streets.....	Baltimore, S. B.....	" Chas. McElfresh.
NORFOLK	American & Norfolk Sea. }	" R. R. Murphy.
	Friend Societies	" E. N. Crane.
WILMINGTON, N. C.....	Wilmington Port Society..	" Jas. L. Klene, Jr.
CHARLESTON, Church, n. Water St..	Amer. Sea. Friend Soc'y...	" Wm. B. Yates.
SAVANNAH	" " " "	" Richard Webb.
MOBILE, Church Street, near Water.	" " " "	"
NEW ORLEANS.....		" L. H. Pease.

AMERICAN SEAMEN'S FRIEND SOCIETY,

80 Wall Street, New York.

ORGANIZED, MAY, 1828—INCORPORATED, APRIL, 1833.

RICHARD P. BUCK, ESQ., *President.*

CAPT. NATH'L BRIGGS, *Vice President.*

Rev. S. H. HALL, D. D., *Cor. Sec'y & Treas.*

L. P. HUBBARD, *Financial Agent.*

OBJECTS. 1.—To improve the social, moral and religious condition of seamen; to protect them from imposition and fraud; to prevent them from becoming a curse to each other and the world; to rescue them from sin and its consequences, and to SAVE THEIR SOULS. 2.—To sanctify commerce, an interest and a power in the earth, second only to religion itself, and make it everywhere serve as the handmaid of Christianity.

MEANS OF ACCOMPLISHMENT. 1.—The preaching of the Gospel by Missionaries and Chaplains, and the maintenance of Bethel Churches in the principal ports of this and foreign countries. In addition to its Chaplaincies in the United States, the Society has stations in CHINA, JAPAN, the SANDWICH ISLANDS, CHILI, BRAZIL, FRANCE, ITALY, BELGIUM, DENMARK, NORWAY, SWEDEN, NEW BRUNSWICK, &c., and will establish others as its funds shall allow. Besides preaching the Gospel to seamen on ship-board and on shore, and to those who do business upon our inland waters, Chaplains visit the sick and dying, and as far as possible supply the place of parents and friends.

2.—The monthly publication of the SAILORS' MAGAZINE and SEAMEN'S FRIEND, designed to collect and communicate information, and to enlist the sympathy and co-operation of Christians of every name, in securing the objects of the Society. The last of these publications, the SEAMEN'S FRIEND, is gratuitously furnished to Chaplains and Missionaries for distribution among seamen and others. The Society also publishes the LIFE BOAT for the use of Sabbath-schools.

3.—LOAN LIBRARIES, composed of carefully selected, instructive, and entertaining books, put up in cases containing between forty and fifty volumes each, for the use of ships' officers and crews, and placed as a general thing, in the care of converted sailors, who thus become for the time, effective missionaries among their shipmates. This plan of sea-missions contemplates much more than the placing of a Christian Library on ship-board, in that, (1) It places the library in the hands of an individual who takes it for the purpose of doing good with it, and who becomes morally responsible for the use made of it, (2) It places the library in the fore-castle—the sailors' own apartment. (3) It contemplates a connection between the missionary and the individual who furnishes the instrument with which he works. The donor of each library is informed, if he requests it, when and where it goes, and to whom it is entrusted; and whatever of interest is heard from it, is communicated. The whole number of libraries sent out by the Society, is 5,377 containing 220,000 volumes. Calculating frequent re-shipments, they have been accessible to probably 250,000 men. Over eight hundred hopeful conversions at sea have been reported as traceable to this instrumentality. A large proportion of these libraries have been provided by special contributions from Sabbath-schools, and are frequently heard from as doing good service. This work may be and should be greatly extended. More than 20,000 American vessels remain to be supplied.

4.—The establishment of SAILORS' HOMES, READING ROOMS, SAVINGS' BANKS, the distribution of BIBLES, TRACTS, &c.

The SAILORS' HOME, 190 Cherry St., New York, is the property and under the direction of the Society. It was opened in 1842, since which time it has accommodated over 86,000 boarders. This one institution has saved to seamen and their relatives, \$1,500,000. The moral and religious influence on the seamen sheltered there, can not be estimated. More or less shipwrecked seamen are constantly provided for at the Home. A Missionary of the Society is in daily attendance, and religious meetings are held on week day evenings. Similar institutions exist, in other cities, under the care of auxiliary Societies.

NOTE.—Twenty dollars contributed by any individual or Sabbath-school, will send a Library to sea, in the name of the donor. The SAILORS' MAGAZINE is, when asked for, sent gratuitously to Pastors, who take a yearly collection for the cause, and to Life-Members and Directors, upon an annual request for the same.